

# ABHISAMAYĀLAMKĀRA WITH VRTTI AND ĀLOKĀ



VRTTI BY ĀRYA VIMUKTISENA  
ĀLOKĀ BY HARIBHADRA  
ENGLISH TRANSLATION BY  
GARETH SPARHAM

VOLUME 4



*Abhisamayālaṃkāra*  
*with Vṛtti and Ālokā*



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Vṛtti by Ārya Vimuktisena  
Ālokā by Haribhadra

English Translation by Gareth Sparham

Volume Four:  
Fifth to Eighth Abhisamayas



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## *Translator's Introduction*

This is the last of four volumes completing the translation of Maitreya's *Ornament for the Clear Realizations* as explained in Ārya Vimuktisena's *Commentary* and Haribhadra's *Light*. The *Ornament* is a brief explanation of the *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines* (the *Large Sutra*), and, according to Haribhadra, the version in *Eight Thousand Lines* as well.

### **Summary of the *Sūtra***

This volume covers all the remaining chapters of the *Large Sutra* and the *Eight Thousand*. According to the *Ornament*, *Large Sutra* chapters 55-72 are about the practice (*prayoga*) viewed from three different perspectives. The subject from *Large Sutra* chapter 73 up to the end (chapter 83 and the two Appendices) is about the result of the practice (the Dharma Body clear realization). According to Hari, the practice viewed from three different perspectives is the subject in the *Eight Thousand* from chapter 20 where the Lord (*bhagavant*) says, "Furthermore, if a Bodhisattva even in his dreams beholds that 'all dharmas are like a dream' but does not realize them, then also this should be known as the irreversible mark of the irreversible Bodhisattva" (page 380 of Mitra's edition of the Sanskrit manuscript), up to chapter 29 (page 478) where he says, "It is like the lion's roar; it cannot be shaken by outside factors. In such ways should a Bodhisattva approach perfect wisdom." The remainder of *Eight Thousand* chapter 29 (less than ten lines in the present English version) is about the Dharma Body clear realization.



Hari says the last three chapters of the *Eight Thousand* (30-33, pages 481-528) (the story of Sadā-prarudita and his teacher Dharmodgata) revisit the practices discussed in the earlier chapters, and serve to bring the sūtra to its conclusion.

Both the *Large Sutra* and *Eight Thousand* consist of long exchanges between Subhūti and the Lord explaining the emptiness of all dharmas, other-directed activity as the principle guiding the Bodhisattva's way of life, the value of the Perfection of Wisdom, and the dangers (usually called the "work of Māra") Bodhisattvas face because of its great value. Interspersed are appearances by Ānanda, taking the place of Subhūti, and by Śakra or Kauśika, "Chief of Gods," who praises and offers support, performs miracles, and on occasion "through the Buddha's might" expounds the Perfection of Wisdom as well. Śāriputra also makes a brief appearance.

Scholars have opined that the correspondence between the *Ornament* and the *Eight Thousand*, and even between the *Ornament* and the *Large Sutra* breaks down in these final chapters.<sup>1</sup> Only a few lines of the *Eight Thousand* at the end of chapter 29 are the basis for Hari's commentary on the entirety of *Ornament* chapters 6 to 8. Furthermore, for Ārya, there are no *Sūtra* passages corresponding to the first three of the four topics of *Ornament* chapter eight. For practical reasons, however, readers will do well to understand the logic behind the final chapters of the *Large Sutra* as they are presently organized. In this they should be guided by the arguments Ārya and Hari set out about the nature of the result. These arguments are in turn occasioned by the *Ornament*, that itself, perhaps, informs the arrangement of the *Large Sutra* as we have it.

Absent from the *Long Sutra* is the *Eight Thousand's* story of Sadā-prarudita, "the Bodhisattva who cries continually," and his quest for his guru Dharmodgata, starting with his hearing a voice pointing him in the right direction, his sacrifice of his body to hear about the Perfection of Wisdom, his meeting with the merchant's daughter, their journey to



Dharmodgata's maṇḍala-like city, and their final austerities and attainment of the goal.

### Summary of the *Ornament*

Readers will recall that the *Ornament* organizes the Perfection of Wisdom sūtras into eight subjects. Of these, the first three (the three all-knowledges) stand, as it were, as objects for Bodhisattvas to comprehend and think about. The chapters of the sūtras presenting these first three subjects go over all bases (*vastu*), paths (*mārga*), and aspects (*ākāra*). The bases are the categories under which accepted Buddhist doctrines are presented; the paths are the understandings of those categories; and the aspects are the bases themselves, broken down further, when they are considered in more detail, or when they are the aspects defining a particular focus of attention supplemented by an intellectual investigation. They may also be a particular mental or conscious state at a refined level, the compassion felt by a Bodhisattva, or the experience of the absence of a false and projected reality, for example.

The first three subjects are, as objects to be comprehended, included in the beginning stages of practice (*prayoga*). Even when learning about a goal to work at, Bodhisattvas are, in fact, involved in the primary work leading to that goal. Nevertheless, the *Ornament* conceives of the three all-knowledges as forming a distinct category separate from the fourth to seventh subjects.

The *Ornament* identifies four separate practices (full awakening to all aspects, culmination clear realization, serial practice, and awakening in a single instant). Still, the *Ornament* does not intend that that latter three are different from the first practice, in the sense that the practice of running, for example, is different from the practice of chess or swimming. The three practices differ, but only as parts of a complete practice. Nevertheless, all four practices



necessarily go over all the bases, paths, and aspects that define the three all-knowledges they are a practice of.

The resulting eighth Dharma Body clear realization (the last of the eight subjects) is the perfected version of the practice, when it is natural (*tathāgata*), “the way things are.”

Volume one and two in this series dealt with the three all-knowledges; volume three dealt with the complete practice of the full awakening to all aspects. This volume deals with the fifth, sixth, and seventh practices, and the resulting Dharma Body.

By modern standards, both the *Eight Thousand* and *Large Sutra* are incredibly repetitive, going round and round in circles without a coherent narrative. The *Ornament*, according to Dharmamitra, a 9<sup>th</sup> century follower of Haribhadra, discovered a hidden structure (Tibetan *shas don*) in them. This structure conveys, in essence, a philosophy or rhetoric of praxis. It does so in the language of the eight subjects (*padārtha*)—the three all-knowledges that the practitioner has to comprehend; the four practices of those three all-knowledges that Bodhisattvas have to do; and finally the perfected practice, the natural and spontaneous state, the Tathāgata's Dharma Body.

This “hidden” structure at least explains why, over the centuries, the Perfection of Wisdom sūtras have not been viewed as the mindless repetition that they first appear to be for a modern reader, but rather as an unsurpassed pedagogical feat.

*Ornament* 1.14-16a lists the eight sub-topics for the explanation of the first of the three practices dealt with in this volume—the culmination (*mūrdhan*) clear realization practice: “signs, its increase, steadying, and mental composure, four types of antidote to four types of conceptualization on each of the paths called seeing and meditation, uninterrupted meditative stabilization, and wrong practices.”

The first four topics (signs, increase, steadying, and mental composure) describe the culmination practice at higher and higher levels of the path. About the first, the

signs that manifest in Bodhisattvas who have reached this stage of practice, *Ornament* 5.1 says, “[The Lord] asserts that culmination practice has twelve signs: even in dreams [Bodhisattvas do not wish for a lower vehicle, and] they see all dharmas like dreams and so on.”

After the twelve signs, the *Ornament* teaches the sixteen increases, describes the practice when it is getting steady, and the practice just before it reaches a state of perfection (though not complete perfection).

The *Ornament* is elliptical. Still, a close reading shows that it does not conceive of culmination practice as a practice that can be identified chronologically. It understands that at a certain stage of practice (temporally speaking) a particular practice, central to the fully integrated practice, emerges for the practitioner. It emerges as an attainment (as when a person practicing chess can win a game), but its first emergence in a course of practice does not define a continuum; rather it emerges within the practice as a focus of practice, something to be repeated until it finally becomes perfectly natural.

Culmination practice is not, then, a certain level of intellectual and emotional habituation to emptiness and Mahāyāna altruism that is attained as an on-going continuum. It is part of a fuller description of an entire, integrated praxis. Even if the attainment of the culmination stage is, in itself, “natural,” in the sense that it is a part of an unmotivated and spontaneous reality, still, it is fleeting, so to speak, something to be returned to, or re-enacted, again and again in practice.

Ārya says the first four topics are associated with the four stages of the path of preparation. This suggests that in the *Ornament* the culmination practice is defined by the unified practice of calm abiding (*śamatha*) and insight (*vipaśyanā*) focused on the true reality of the Perfection of Wisdom as the mother of all noble beings. This practice cuts the unwholesome roots, preventing the future growth of afflictions that impede the attainment of enlightenment.



The *Ornament* stresses the place of Mahāyāna altruism in this definition of the unified practice, describing the third, forbearance “steadying” stage, for example as “not forsaking the needs of beings” [*Ornament* 5.3].

The fifth and sixth topics are the paths of seeing and meditation. The path of seeing is the culmination of the unified practice, and the repeated cultivation that started on the path of preparation is the path of meditation.

The *Ornament* says these two paths counteract four sets of conceptualizations: a total of four (two grasped-object and two grasper-subject conceptualizations) for each path, respectively. It further subdivides these into nine each.

The *Ornament* describes the elimination of the four conceptualizations counteracted by the path of seeing as “enlightenment,” (but not perfect enlightenment), reinterpreting older Buddhist explanations of enlightenment as knowledge of the extinction of cankers (*kleśa*) and knowledge that they will not be produced again. *Ornament* 5.19-20 says, “Given that the basic nature [of things] is unceasing, what class of conceptualization does a so-called path of seeing extinguish, what non-production comes about? There is nothing to eliminate and nothing to be added. Reality is to be seen as it really is. Those who see reality are liberated.”

Using the metaphor of a plague to describe the conceptualizations, *Ornament* 5.35-36 says of the those nearing the end of practice to eliminate them on the path of meditation, “With the end of these plagues, like gasps after holding your breath for a long time, troves of good qualities establishing complete happiness in the world like rivers and the sea coming totally together, lodge in that great being who is the store of the desired results.” The “great being” is the Bodhisattva now on the very threshold of full and perfect, complete enlightenment.

The *Ornament*'s last two topics for explaining culmination practice are the final moment of the practice—the uninterrupted meditative concentration described as the

culmination of unbelievably great merit, and the sixteen wrong opinions about the knowledge of all aspects.

*Ornament* 6.1 explains the sixth topic, the practice of serial clear awakening, with a single verse, “[The Lord] asserts that serial activity is giving, up to, wisdom, and the mindfulnesses of the Buddha and so on that have non-existence (*abhāva*) for their own-being (*sva-bhāva*).” This verse slightly expands on the more laconic statement at *Ornament* 1.16b, “They proclaim the thirteen serial [clear realizations].” Included in the “and so on” in *Ornament* 6.1 are mindfulness of the Dharma and Saṅgha, and mindfulness of giving, morality, and the gods. The thirteenth serial practice is taught with the words, “that have non-existence for their own-being.” This is in essence the culmination clear realization practice set forth in chapter five. It is the practice of the ultimate truth (the wisdom accumulation) that accompanies the other twelve serial practices of the conventional truth (the merit accumulation).

The last of the three practices (single instant practice, the seventh topic), the *Ornament* defines as the final moment before the practice becomes the perfect, natural state of Tathāgata. It is of four types, set forth in the five verses of *Ornament* chapter seven. The first is awakening in a single instant to all dharmas without outflows. The remaining three are the “perfection of wisdom that arises from the maturation (true nature of dharmas) of all bright dharmas,” the knowledge “that dharmas have no marks,” and the knowledge marked by “the non-dual true reality of dharmas.”

All of the dharmas without outflows in the result (taught at *Ornament* 8.2-6) have a cause. This cause is the final instant of practice that incorporates all the aspects of perfect and complete enlightenment. This final practice is a simultaneous knowledge of all dharmas without outflows achieved through the force of habituation. As *Ornament* 7.2 says, “Just as the whole water wheel moves at once when someone sets even one paddle in motion, so too knowledge in a single instant.”



About the last of the eight subjects, the result Dharma Body, *Ornament* 1.17 says, the Buddhas “proclaim fourfold a Svābhāvika [Body], similarly, with the other Enjoyment and Emanation [Bodies], the Dharma Body with its work.” The Svābhāvika (“Own-being”) Body is defined by the twenty-one “dharma without outflows that have reached complete purity.” The second, the Enjoyment Body is defined by the eighty major and thirty-two minor marks of a Buddha listed at *Ornament* 8.12-32. About the third, Emanations Body, *Ornament* 8.33 says it “works impartially to benefit the world in various ways until the end of existence.” The fourth body is the Dharma Body. *Ornament* 8.34-40 ends its discussion of the result with a list of the twenty-seven types of work carried out by the Emanations Body for the sake of the world. This work lasts without interruption for ever, like the Dharma Body.

Finally, two verses, *Ornament* 9.1-2, summarize the eight subjects into six (the first three taken as one, the four practices taken individually, and the result), and then into three (the first three taken as one, the second four taken as one, and the result). It calls the first three the “mark,” and the four practices “practice, its limit, its stages,” and “its perfection.” In the division into three it calls the first three “objects” and the practices the “cause.”

### Summary of Ārya's Commentary

The version of the sūtra Ārya consults best matches Hari's revised version. It is called the *Eight Chapters* after the *Le'u brgyad ma*, the name of its Tibetan translation. The match may be more to do with the fact that Hari changed it to conform to Ārya's interpretation of the *Ornament*, than with any original version of the *Sūtra*. Be that as it may, the *Large Sutra* is based in the main on the *Eight Chapters*, so it serves well as a companion text for Ārya's *Commentary*, even though, in this volume, the correspondence is by no

means perfect. Readers will find longer *Sūtra* passages in *Ārya's Commentary* for which there is no immediate corresponding passage in the *Large Sutra*.

Ārya cites each of the *Sūtra* passages for the twelve signs and increases, giving each a name and a brief explanation, stressing Mahāyāna altruism as a principle defining the difference between the Bodhisattva path and the path of the Listeners and Pratyekabuddhas. Where Ārya gives only a very brief citation from the *Sūtra* I have included a fuller, more readable extract, as in earlier volumes, sometimes, but not always, within parentheses.

Ārya is the first to explicitly connect the first four topics of *Ornament* 1.14-16a with the four, warmed and so on, aids to [knowledge that] penetrates [reality]. He says, "You should know that those other signs and so on are the essential nature marks of the four, warmed and so on, respectively."

The knowledge that penetrates reality is the path of seeing. Ārya defines the "conceptualization" (*vikalpa*) eliminated by the path of seeing and meditation as "a thought construction (*kalpa*) based on a falsehood whose object appears different from what it is in reality." His explanation of them is brief and difficult, but it is evident that he does not intend by "conceptualization," what is ordinarily understood by the English word. It is not a conscious idea. Insofar as Ārya uses the one hundred and eight abandonments of the three realms known from the *Treasury of Knowledge* as a metaphor to explain them, he perhaps has in mind residual impressions left by earlier thought constructions distorting the mindstreams of advanced Bodhisattvas.

Ārya explains the difference between the first two (grasped-object) and second two (grasper-subject) conceptualizations by saying they are in a four-sided relationship. An example of the former that is not the latter is a sense object. An example of the latter that is not the former is a single instant of consciousness. The single instant of consciousness is not an object because it cannot know itself, and



the consciousness that knows it is its result. Something both the former and latter are other instants, beyond the first, in the conscious series, and the last the Perfection of Wisdom. Thus the Perfection of Wisdom, for Ārya, is beyond the four "conceptualizations."

Ārya's own philosophical view is difficult to ascertain with certainty. Writing about the enlightenment reached on the path of seeing he says, "knowledge of extinction [of impediments is] in the form of space, not in the form of the destruction of something that exists." He says that the path of meditation is viable, and does serve a purpose, but only "taking ordinary convention as authority. And why? Because the ultimate is not labeled by language." And in his commentary on *Ornament* 5.23, explaining dependent origination, he cites the *Treasury of Knowledge* but says his own purpose is "instruction about the immense cause of the path of meditation [of Bodhisattvas] who have such skillful means, who go on serving infinite Buddhas for hundreds of thousands of niyutas of koṭīs of incalculable eons."

Ārya's understanding of emptiness and dependent origination informs his explanation of the Dharma Body clear realization. He does not count the Own-being Body separately from the other three bodies. This suggests a strong version of the convergence of dependent origination and the ultimate nature of dharmas (emptiness). For Ārya, the twenty-one dharmas without outflows simply locate the ultimate, but there is no absolute ultimate, in any sense, over and above them.

According to Ārya, Bodhisattvas reach the result through their practice, but do not make or produce the result. The Dharma Body is the Dharmatā Body, by which he means it should be seen from the perspective of dharmas without outflows that have not even the covering reality of an illusion, or dream, in full and perfect enlightenment. They are ultimately simply a language to locate a state designated the result of practice.

It is interesting to note how much time Ārya spends, while describing perfect enlightenment, on the practical details of basic meditational praxis. His explanation of the complete immersions (*kṛtsna*, Pali *kasiṇa*) is a useful supplement to Buddhaghosa's well-known presentation in his *Path of Purification* (*Visuddhimagga*).

In conclusion, Ārya briefly explains the opening section of the *Large Sutra* and gives a number of reasons explaining why it is there. He then explains why the path of preparation (the aids to penetration) and the path of seeing are repeated in the *Ornament* in the context of the different chapters.

### Summary of Haribhadra's Commentary

Hari's constructive interpretation of the *Eight Thousand*, based on the *Ornament*, leads him to connect up to chapter 26 of the *Eight Thousand* with just the 12 and 16 sub-topics explaining the first two topics ("signs" and "increases") of culmination practice. Some are not obvious to the untrained eye. For example, Hari digresses at length on the eighth sign (a Bodhisattva's truth utterance that exorcises ghosts and so on) to expatiate on the different deeds of Māra. Hari reproduces Ārya's names for all the signs and increases, as well as for the different conceptualizations. He says clearly that in many contexts the statement that a stage of practice does not exist ultimately, or, "in true reality," is to teach that there in fact is an illusory practice on the covering or conventional level, merely a "plaything of the non-analytic mind."

Hari's description of the result famously differs from Ārya's insofar as he posits a Knowledge (*jnāna*) Dharma Body. This is made up of the twenty-one dharmas without outflows of *Ornament* 8.2-6. He says, "Some, [i.e., Hari himself] set forth all the transformations when there has been a complete transformation of the basis—[the twenty-one



dharmas in] the wings of enlightenment and so on that are essentially non-conceptual knowledge—as the second [of the four Bodies], the Dharma Body.” For Hari, the dharmas without outflows actually describe the Dharma Body, because of his particular understanding of the true nature of dependent origination, drawing on a Madhyamaka-Yogācāra synthesis. Hari understands the Body of Own-being as the ultimate reality of the Knowledge Dharma Body. The two, together, describe the Dharma Body. For Hari, like Ārya, the other two bodies are the Enjoyment and Emanations bodies.

Of particular interest in Hari’s final chapter is his exegesis of the Sadā-prarudita story. Taking as point of departure Sadā-prarudita’s question after seeing the Tathāgatas in a vision, “Whence have those Tathagatas come, and whither have they gone?” he investigates the ultimate reality of conscious states through an analysis of cause and effect.

As in his longer analysis of one and many, in volume three (pages 624-642), his project is to demonstrate the illusory nature of consciousness, specifically of sense perception, and by extension, of the knowledge of all aspects.

Here, he does so by showing that the perception of an integrated diversity (Hari uses the example of the sight of a complex blue scene) is impossible as ordinarily experienced. He sets out four possibilities. The first possibility is that the perception (viewed as a result) is taken as the integrated unity it seems to be, caused by its various causes: the brain, the eye, the visual object, the fact that the seeing person is alive prior to the conscious event and so on. He demonstrates that in this case, the various causes either re-duplicate each other’s work or are redundant. The second possibility is that the causes (the brain, eye, and so on) each cause the particular, separate results they cause, and they all come together to form the integrated unity of the perception. In this case, he demonstrates the impossibility of the integrated conscious experience having the unity it is

experienced as having. The third possibility is that the diverse causes operate together as a single cause, causing a single, integrated result. The last possibility is that the diverse causes, operating together as a single cause, cause the diverse parts in the integrated, diverse result taken separately. In each case he demonstrates the logical impossibility.

In the context of this discussion Hari states his own view of the conventional, non-absolute, nature of consciousness. He says the presence of consciousness, in a person experiencing perception, is not an apprehension of a true reality. Rather, he says, consciousness "present in a visible state," is in fact "*a saṃvṛti*," a concealer, covering over reality. "This kind of ordinary common view (*pratīti*), a perception (*buddhi*), on account of which, or in which, true reality is covered up," is merely accepted as true in the day-to-day world.



## *Note*

1. I have not attempted to address questions about the state of the Perfection of Wisdom sūtras at present available to English-speaking readers, though I have often noted where the commentaries are clearly explaining, or glossing words in, versions of the sūtras that differ from the present versions available in English. In general, my approach to the sūtras is to accept that the “originals” conformed to the interpretative scheme of the *Ornament*. This approach does not preclude changes philologists may suggest to improve the sūtras as they are presently known.

## Abbreviations

AAV	<i>Abhisamayālaṃkāra-vṛtti.</i>
AAVart	<i>‘Phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi tshig le’ur byas pa’i rnam par ‘grel ba.</i> Tibetan translation of the <i>Abhisamayālaṃkāra-vārttika</i> in the Sde dge edition of the <i>Bstan ‘gyur</i> , vol. Kha.
AAV ms.	Nepal-German Ms. Preservation Project, Reel no. A37/9. Page numbers for the first chapter follow Pensa 1967’s edition. Page numbers for the remaining chapters follow my edition.
Ad	<i>The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā.</i> Ed. Edward Conze. Roma: IsMEO, 1962.
AK	<i>Abhidharmakośa-kārikā.</i> Verse and page numbers follow the edition of Dwarikadas Shastri ( <i>Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra, Vārāṇasī: Bauddha Bharati, 1970</i> ).
AKBh	<i>Abhidharmakośa-bhāṣya.</i> See AK.
AKVyākhyā	<i>Abhidharmakośa-vyākhyā Sphuṭārthā.</i> See AK.
Ārya	Ārya Vimuktisena (Ārya-vimuktiṣeṇa).
Aṣṭa	<i>Aṣṭa-sāhasrikā Prajñā-pāramitā.</i>
Brgyad stong	<i>‘Phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa.</i> Tibetan translation of the <i>Aṣṭa-sāhasrikā Prajñā-pāramitā</i> in the Sde dge edition of the <i>Bka’ ‘gyur</i> , vol. Ka.



'Bum	<i>'Phags pa shes rab kyi pha rol tu phyin pa stong phrag brgya pa.</i> Tibetan translation of the <i>Śata-sāhasrikā Prajñā-pāramitā</i> in the Sde dge edition of the <i>Bka' 'gyur</i> .
C	Co ne.
Commentary	English translation of the AAV.
Conze ms.	Unpublished manuscript of the <i>Pañcaviṃśati-sāhasrikā Prajñāpāramitā</i> .
D	Sde dge <i>Bka' 'gyur</i> and <i>Bstan 'gyur</i> made available through the Tibetan Buddhist Resource Center (tbrc.org).
Eight Thousand	<i>Perfection of Wisdom Sūtra in Eight Thousand Lines and Its Verse Summary.</i>
Golden Garland	<i>Golden Garland of Eloquence: Legs bshad gser phreng.</i> Volume One. Fremont, Calif.: Jain Publishing Company, 2007. Numbering is not to page numbers, but to Tsho sngon edition inserted into translation.
Gn1	<i>'Phags pa shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel.</i>
Gn2	<i>'Phags pa shes rab kyi pha rol tu phyin pa 'bum pa dang nyi khri lnga stong pa dang khri brgyad stong pa'i rgya cher bshad pa.</i> Probably the Tibetan title of a work with the original name <i>Ārya-śata-sāhasrikā-pañca-viṃśati-sāhasrikāṣṭādaśa-sāhasrikā-prajñā-pāramitā-brhaṭ-ṭīkā</i> .
Hari	Haribhadra.
Khri brgyad	<i>'Phags pa shes rab kyi pha rol tu phyin pa khri bryad stong pa.</i> Tibetan translation of the <i>Āryāṣṭādaśa-sāhasrikā-prajñā-pāramitā</i> in the Sde dge edition of the <i>Bka' 'gyur</i> .
Large Sutra	Edward Conze, <i>The Large Sutra on Perfect Wisdom</i> (Delhi: Motilal Banarsidass, 1990). Page numbers (found at the top of each page of Conze's English translation) follow his unpublished manuscript (Conze ms.) of the <i>Pañcaviṃśati-sāhasrikā Prajñāpāramitā</i> .

Le'u brgyad ma	<i>'Phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa</i> . The version of the <i>Pañcaviṃśati-sāhasrikā Prajñā-pāramitā</i> revised by Haribhadra in Tibetan translation in the Sde dge edition of the <i>Bstan 'gyur</i> .
Light	English translation of the <i>Abhisamayālaṃkāṛālokā Prajñā-pāramitā-vyākhyā</i> .
Bill Mak	"A Philological investigation of <i>Sadāprarudita-parivarta</i> of <i>Prajñā-pāramitā-sūtra</i> and its commentary according to Haribhadra's <i>Abhisamayālaṃkāṛālokā</i> (V 14.30)," Beijing University, 2009.12.
MSA	<i>Mahāyāna-sūtrālaṃkāra</i> .
N	Snar thang.
Nyi khri	<i>'Phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa</i> . Tibetan translation of the <i>Pañcaviṃśati-sāhasrikā Prajñā-pāramitā</i> in the Sde dge edition of the <i>Bka' 'gyur</i> .
Nyi snang	<i>'Phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel ba</i> . Tibetan translation of the <i>Abhisamayālaṃkāra-vṛtti</i> in the Sde dge edition of the <i>Bstan 'gyur</i> , vol. Ka.
Ornament	<i>Abhisamayālaṃkāra-nāma-prajñā-pāramitopadeśa-śāstra-kārikā</i> .
P	See Conze ms.
Pañca	<i>Pañcaviṃśati-sāhasrikā Prajñā-pāramitā</i> .
Pensa	Corrado Pensa. Ed. <i>L'Abhisamayālaṃkāra-vṛtti di Ārya-Vimuktisena, Primo Abhisamaya. Testo e note critiche</i> . Serie Orientale Roma, 37. Rome: Is.M.E.O, 1967.
RGS	<i>Ratna-guṇa-saṃcaya-gāthā</i> .
Tib	Tibetan.



- Tshig gsal      *Shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba zhes bya ba*. Tibetan translation of Dharmamitra's *Prasphuṭa-padā* in the Sde dge edition of the *Bstan 'gyur*, vol. Nya.
- Vol. 1      *Abhisamayālaṃkāra with Vṛtti and Ālokā*. Volume One. Fremont, Calif.: Jain Publishing Company, 2006.
- W      *Abhisamayālaṃkāṛālokā Prajñā-pāramitā-vyākhyā*. Page numbers follow the edition of U. Wogihara (*Abhisamayālaṃkāṛālokā Prajñā-pāramitā-vyākhyā*. *The Work of Haribhadra*, Tokyo: The Toyo Bunko, 1932-35; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973).

*Abhisamayālaṅkāra-vṛtti*

Commentary on the *Abhisamayālaṅkāra*

by Ārya Vimuktisena



## CHAPTER FIVE

### *Culmination Clear Realization*

[Maitreya] has explained full awakening to all aspects. Now he has to explain the culmination clear realization. There, [in the *Sūtra*], first of all [the Lord] sets forth its signs that are the indications of it. They are twelve so [Maitreya] says,

[The Lord] asserts that culmination practice has twelve signs: even in dreams [they do not wish for a lower vehicle and] they see all dharmas like dreams and so on. [*Ornament* 5.1]

There [the *Sūtra*] says about the first sign, **Furthermore, Subhuti, [for the Bodhisattva, the great being], even in his dreams [the level of a Disciple and so on does not become an object of his longing]. He beholds that all dharmas are like a dream, and similarly, He beholds that all dharmas are like an echo, a mirage, a magical creation, an illusion, and a village of the Gandharvas, but does not realize [his escape from this illusory world]. This should be known as the irreversible mark of the irreversible [Bodhisattva] at the culmination [stage of practice].** What does [the *Sūtra*] mean?<sup>1</sup> Those Bodhisattvas, assisted by wisdom and compassion, who have reached the culmination of the cultivation of practice dharmas pay attention to their practice and special insight even when they are dreaming. They are concerned only with living beings.

Second is where [the Lord] says those same [Bodhisattvas] do not produce **longing for the level of a Disciple**

and so on **or anything that belongs to the triple world** or any thought that those are **advantageous** to them.<sup>2</sup>

Third is where he says those same [Bodhisattvas] **see the Tathagata in the midst of a large assembly, demonstrate his dharma and make progress in conformity with the dharma.**

Fourth is where he again says those same [Bodhisattvas] see the Buddha make a miraculous display (*vikurvita*) of magical powers.

Fifth is where he again says those same [Bodhisattvas] produce the thought to provide [to others] in all fearsome places the teaching that **all dharmas in the triple world are like a dream.**

Sixth is where he again says those same [Bodhisattvas] turn their mindful attention to eliminating the states of woe in their own Buddha-fields when they see beings in hell and so on. **And why? Because,** at the culmination [stage of practice], **dreaming and daybreak** (*prātar*; alt. *svapnānta*, at the end of the dream) in saṃsāra **are not two nor divided.** “Not two” is the fact; “nor divided” because you cannot decide to divide it.

Seventh is where he says they are **irreversible** if **during sleep and on waking**, through the sustaining power of truth (*satyādhiṣṭhāna*), they are able (*saṃṛddhi*) to put out [the fire in] **a burning town** and so on; if they are able to [put out] just a section of it, beings have accumulated **karma from the rejection of Dharma**; and if they are able with and without gaps, [i.e., are able to put it out in some places but not others, or in all places without distinction] it is from the maturation of the karma of beings in the here and now.

Eighth is where he says they are able, through the irreversible sustaining power of truth, [i.e., by the truth of their statement that they are utterly dedicated to enlightenment for the sake of others] to exorcize ghosts from those who are possessed; that the sign, when it is exorcized by the power of Māra but they think they did it themselves, is **producing [thoughts of] conceit and despising other Bodhisattvas.**



**And why? Because** they have **not been taken hold of by skillful means**; that [such conceited Bodhisattvas], when Māra reveals their name, family line (*anvaya*) and so on and all sorts of personal things to do with them (*bahu-vidha-saṃgata*), do not know he is deceiving them and take [the exorcism] to be their own; that they accept the deceiving announcement about their name [when they will be Tathāgatas] that Māra has himself made up; that more serious than **the four capital offenses** and **the five deadly sins** is conceit when given one's name [as a future Tathāgata]; and that Māra extols isolation while the Lord permits the isolation from the thoughts of Listeners and so on.

Ninth is where [the Lord] says [true Bodhisattvas] avoid conceited persons; that those who apply themselves to practice for their own purposes eclipse other [false Bodhisattvas] with their own direct knowledge; where, in order to make it known that **good spiritual friends** are the cause for obtaining all good dharmas, that they must serve them; similarly, in order to make it known that they are the path for obtaining all good dharmas, where he says that the perfections and the [dharmas] on the side of enlightenment are good spiritual friends.<sup>3</sup>

Tenth is where [the Lord] says Bodhisattvas who want to fulfill all their intentions **should train in just this perfection of wisdom because** it gives instruction in all dharmas.

Eleventh is where [the Lord and Subhūti] say, **Like space, the perfection of wisdom is marked by non-attachment,**<sup>4</sup> to make known that attachment to object and subject conceptualization does not exist; and that the uninterrupted path and path of freedom are marked as **empty** and **isolated**, respectively, so all dharmas have the Perfection of Wisdom's mark, and, since that is the case, consequently defilement and purification do not exist. [The Lord] establishes that with, **What do you think, Subhuti, do beings for a long time course in I-making and Mine-making?**

And twelfth is where [the Lord] says that [Bodhisattvas] **thus coursing** cannot be surpassed because they have become accustomed to the knowledge of all aspects.<sup>5</sup>

[Maitreya] has explained the signs that indicate culmination clear realization. Now, what is its increase? He says,

There are sixteen increases based on many examples of the good and so on that the total population of Jambudvīpa gets from worshipping the Buddhas. [*Ornament* 5.2]

There<sup>6</sup> the first increase is where the Lord says those **who demonstrate** the Perfection of Wisdom to others and are not separated from **attentions associated with** the Perfection of Wisdom **beget a greater merit** than those who worship with honor and so on Tathāgatas who number [as many as] **beings in Jambudvīpa** and turn the wholesome root over to perfect enlightenment; and similarly, they **beget a greater merit** than those who **establish all beings in the great trichiliocosm in perfect, full enlightenment** and turn the wholesome root over to perfect, full enlightenment. **And why?** Because, next below those Tathāgatas, they dwell in **friendliness, compassion, sympathetic joy, and impartiality**.

The second is where he uses the example of a person who has never had a great jewel losing it, and says [Bodhisattvas] direct their attention to only the [jewel-like] Perfection of Wisdom. [Subhūti says] all the mental attention is empty of an own-being, so, the consequence is that [Bodhisattvas] are not inseparable from them. [The Lord responds], **If the Bodhisattva cognizes thus: 'devoid of all being are all dharmas,'** thereby prohibiting [Bodhisattvas] from lacking in the increase [level Perfection of Wisdom] and establishing that they should not be separated from it.

The third<sup>7</sup> is from where **the Lord** says, **When coursing in the perfection of wisdom, the Bodhisattva, the great being, neither increases nor decreases, up to, This, Subhūti, is of the Bodhisattvas, the great beings, the patient accep-**



tance of dharmas which fail to be produced. Endowed with this kind of patience, it is quite impossible that a Bodhisattva, a great being, should not reach the cognition of the supremely enlightened Buddhas, the great cognition, the cognition of the knowledge of all modes. And why? Because he will remain intent on it<sup>8</sup> because he cannot lose any of these dharmas until he has known full enlightenment.

Fourth is where [Subhūti] says, Lord, is it then for the non-production<sup>9</sup> of all dharmas that a Bodhisattva, a great being, is predicted to full enlightenment? It is from where [the Lord] says, No Subhuti, up to, And why? Because the perfection of wisdom at the culmination clear realization [stage] does not discriminate.

Fifth is where [Śakra] denies that [Bodhisattvas] who apply themselves to the Perfection of Wisdom are endowed with a puny (*itarata*) wholesome root, with the aim of establishing the great merit of those who train in that [Perfection of Wisdom]; where he says that those endowed with this Dharma beget greater merit than the beings of Jambudvipa who have gained the ten ways of wholesome action, the concentrations, and formless absorptions. And why? Because they will surpass all the world, Listeners and so on, and Bodhisattvas without skill in means and go forth to [full enlightenment].

Sixth is where [Śakra] says [Bodhisattvas] who course thus are approached by all the classes of gods, and prevent hostile influences from the outside, and illnesses that arise from upsets to their own constitutions.

Seventh is where [the Lord] says that when [Bodhisattvas] train, the hosts of Maras in the trichiliocosm are in a state of uncertainty about which one or other they will get to—whether they will fall to the Listener and so on level or awaken to perfect full enlightenment; furthermore, [the Lord says the Māras] are pierced by the dart of sorrow [when Bodhisattvas are successful], they let loose a shower of meteors and so on [as inauspicious signs to scare

Bodhisattvas off their training]; starting from, **No, Ānanda, Mara, the Evil One, does not approach all Bodhisattvas and attempt to hurt them**, and so on [the Lord says] Māra gains an entry into those who in past lives did not have a firm belief in it, have had uncertainties about it; who, lacking spiritual friends, did not listen to it, who **take hold of what is not the true Dharma** the Lokāyata and so on and speak in praise of that [false Dharma], who separate others [from the Perfection of Wisdom saying], “**What point is there in you [listening to] this Perfection of Wisdom?**”, who disparage other Bodhisattvas, who quarrel with and criticize other persons in the Bodhisattva and Listener vehicles; and who have nasty thoughts about others who have been predicted when they have not been predicted. [He says] they accept that those who do not give up the knowledge of all aspects put on armor for that many eons in hell, and that those who have effectively restrained themselves from the infractions taught earlier rise up from those karmic obscurations.

The eighth is where he says [Bodhisattvas should behave towards other Bodhisattvas] **as to the Teacher**; that their training is the same because they are not setting out in different vehicles. [The section] from **inner subject emptiness**, up to, the **emptiness of a non-existing thing**, from ‘**form is empty of form**’ etc. *to*: ‘**enlightenment is empty of enlightenment**’ establishes that the objects of their training are the same.

The ninth goes from where [Subhūti asks], **Lord, does then the Bodhisattva, the great being, train for the extinction of form**, up to, the **knowledge of all modes when he trains**,<sup>10</sup> up to [where the Lord says], **And why? Because he is endowed with skill in means so that he enters on the trances but does not get reborn through their influence**. He uses the locution “pure training” to make known the distinctive feature of the increase [level of the culmination clear realization. Subhūti voices the qualm] this is not tenable because **all dharmas are by nature perfectly pure**, [and the



Lord replies] it is tenable that Bodhisattvas train in the knowledge of all aspects because foolish common people do not know that it is so, [i.e., they train to teach the natural purity of all dharmas].

The tenth is where he uses the example of a goldfield to make known that those in the Buddha lineage who are suitable to reach the culmination clear realization increase [level] are rare.

The eleventh is where he uses the example of the few persons who have done deeds conducive to universal kingship to make known that those who gain the attainment of Buddha, the fruit of the culmination clear realization, are rare.

The twelfth is where [the Lord] says, **Moreover, no thoughts** on the opposite side of the six perfections **arise**.

The thirteenth is where he says, [for Bodhisattvas] **thoughts associated with form** and so on **do not arise**. And **why? For when the Bodhisattva courses in this** culmination clear realization **perfection of wisdom he does not apprehend any dharma**.

The fourteenth is where he uses the example of the view of the true body (*sat-kāya-dṛṣṭi*) [which includes sixty-two wrong views] to say **all the perfections** are included in **the perfection of wisdom**.

The fifteenth is where he says training in the Perfection of Wisdom is the cause for acquiring all accomplishments. [Subhūti voices] a qualm: In that case [Bodhisattvas] will also become Listeners and Pratyekabuddhas. Thus [the Lord] says, **After having viewed them with his cognition and vision he should pass above them**. The word “vision” is to eliminate inferential knowledge; the word “knowledge” to eliminate distorted vision; the words “with his cognition and vision” are to make known that the Bodhisattva’s path of meditation still does not exist at the Listener and Pratyekabuddha level. For what reason does he refute their path of meditation is there? It is because “the patient acceptance of a Bodhisattva who has realized all dharmas are not produced is, [i.e., extends up to] the knowledge and

abandonments of Stream-enterers up to Pratyekabuddhas.” [The Lord means] it is because the other, [i.e., the Bodhisattva path, or the welfare of others] is primary. “Passing above” them, furthermore, is entering into the full awakening to all aspects.

The sixteenth increase starts from, **But when he thinks to himself, ‘this is the perfection of wisdom.’** [The Lord] permits training that prevents [Bodhisattvas] conceiving of it as an object, so that they become practiced in right and perfect, full enlightenment.

[Maitreya] has explained the increase that increases the culmination clear realization. Now he has to set forth how it is when it is steady, based on the fact that it has now become what it is really meant to be, so he says,

They set forth the steadying as a perfect completion of the dharmas of the three all-knowledges [and] not forsaking the needs of beings. [Ornament 5.3]

This is where [Large Sutra 428] says [Śakra thinks], **Even when he only courses in the perfection of giving, up to, in the 18 special Buddhadharmas, a Bodhisattva surpasses all beings, how much more so when he will have known full enlightenment, up to, they are to be envied.** It is an instruction to make known that those who gain the steadying stage of the culmination clear realization do so only with difficulty. Then [Śakra] utters words that assign (*deśa*) the merit of his worship, with mandarava flowers **scattered close by, scattered right on top, and scattered about in front** [of the Tathāgata], turning over the wholesome roots for Bodhisattvas to fulfill the Buddhadharmas saying, **May they fulfill the dharmas of the knowledge of all modes, the dharmas of the Self-Existent, the dharmas without outflows!** Thus he turns over the wholesome roots for them to fulfill the three all-knowledges.

Question: How do they refrain from forsaking the welfare of beings? [Response]: Stirred by feelings of great



compassion, to stop themselves falling into nirvāṇa, those who have realized that stage produce the thoughts,<sup>11</sup> **Having crossed over, we shall help across those beings who have not yet crossed! Freed we shall free those beings who are not yet free! Recovered we shall help to recovery those beings who have not yet recovered! Gone to Nirvana we shall lead to Nirvana those beings who have not yet gone there!** It proclaims the four, i.e., those who have first set out in the vehicle, who have for long coursed in it, who are irreversible, and who are bound to one more birth only, i.e., it identifies four because they are designations, as appropriate, for four [Bodhisattvas] who realize the paths of seeing and meditation that counteract the four conceptualizations discussed earlier.

Now [Maitreya] must explain the meditative stabilization so he says,

[The Lord] proclaims the meditative stabilization through the great merit, measuring [its immeasurability] against a thousand four-continent world-systems, or two or three thousand of them [that could, theoretically, be measured].  
[Ornament 5.4]

This starts from the great merit connected with rejoicing, where [the Lord] says you cannot measure the great merit in **the production of a thought set on enlightenment connected with rejoicing**, using the example of taking **the measure of a four-continent world-system**, and taking the measure of a thousand or two thousand of them **with a tip of straw**, and the example of **taking the measure of all the water of the great oceans in the great trichiliocosm** by taking the mass of it out drop by drop with **the fine point of the tip of hair**. From, [Thus those who become endowed with these wholesome roots] of the production of the thought [which are connected with jubilation]—wherever they shall be reborn [there they shall be honoured], up to, [in this way also should they dedicate, but in such a way

that they do not treat these productions of the thought] as either thought or as other than thought.

You should know that those other signs and so on are the essential nature marks of the four, warmed and so on, aids to penetration, respectively.

[Maitreya] now has to explain the four object and subject conceptualizations that are the opposite side of the path of seeing as well as the counteracting antidote so he says,

You should know there are two grasped-object conceptualizations connected with entering into and stopping [saṃsāra], nine for each, conceiving of objects that appear different from what they are in reality. [Ornament 5.5].<sup>12</sup>

There are two grasped-object conceptualizations. About the first, based on [dharmas on] the side of entering into [saṃsāra] in their entirety, [the *Sūtra*] says [Bodhisattvas] are intent on (*niyojana*) rejoicing in such types of thought-production and turning over [the wholesome root] to right and perfect enlightenment without discriminating (*saṃjñā*) dual and non-dual.<sup>13</sup>

The second, based on the totality [of dharmas] on the side of stopping [saṃsāra], is from where [Subhūti] says, **Śāriputra, the perfection of wisdom is indiscriminate** (*avikalpā*), up to, [the Bodhisattva] coursing in the **undiscriminating perfection of wisdom thereby fully knows the dharma without discrimination**, thus negating the conceptualization (*vikalpa*) of purification objects.

Why are these two called conceptualizations? It is a conceptualization (*vikalpa*) based on being a thought construction, [i.e., a semiotic state suited (to its object)] (*kalpa*) based on a falsehood (*vitatha*) whose object appears different from what it is in reality.

There are also two grasper-subject conceptualizations so [Maitreya] says,

They assert two grasper-subject conceptualizations of a materially and nominally existing being, nine for each of



them, because of the division into ordinary and noble persons. [Ornament 5.6]

There [at *Large Sutra* 430], the grasper-subject conceptualization based on a materially existing ordinary person is from where [Śāriputra] says, **In the core verily, Ven. Subhuti, courses the Bodhisattva, the great being, who courses in perfect wisdom!** It goes up to where [Subhūti] says, [Bodhisattvas] do not **lose heart** and **feel despondency** and so on [when they are told the armor of interwoven perfections, worn as a practice for the sake of beings, is empty] **because** [they infer] **the isolatedness of the knowledge of all modes** [from the isolatedness of the form skandha and so on]. It thus negates the conceptualization based on persons. Qualm: Even ordinary beings who [have not reached the path of seeing and] have such dharmas know all dharmas are selfless, so it is not invariably correct (*avyāpin*) that the [conceptualization] he has set forth (*vyavasthā*) is the first subject-grasper conceptualization. [Response]: That is spurious because [Maitreya] wants to say *that* is just belief attention; here this is attention to true reality.

The second subject conceptualization based on a nominally existing noble person is from where [the Lord] asks [Subhūti] the reason [those Bodhisattvas] do not tremble, [and he replies], **Because of the nonbeingness [of all dharmas does the Bodhisattva, the great being], not lose heart.** It goes up to where [the Lord] says, **who then will stand [in Suchness],** in which there is no production, standing, and alteration to apprehend, **or who will, having stood [in Suchness], fully know the supreme enlightenment and demonstrate Dharma?** He thus negates all noble persons. Qualm: It occurs even to a noble being [like the Buddha] that, “As night ended and dawn broke, O monks, I heard a jackal cry out. At that time, during that period, I was the lion king of the animals named Aninditāṅga.” So it will not be invariably correct that the one he has set forth is the second

subject-grasper conceptualization. [Response]: That is spurious because this statement of that [Buddha] is a conventional one; it is not about ultimate reality.

And why are these two called conceptualizations? [In response Maitreya] says because,

If the contents grasped are not true (*tathā*), of what do you suppose they are two grasper subjects? So they are marked by an emptiness of being a grasper subject. [*Ornament* 5.7]

You should know that these four conceptualizations again are subdivided into nine. Of them, what are the first nine object conceptualizations? [In response Maitreya] says,

They assert the nine conceptualizations based on the side of entering into [saṃsāra] are of an own-being, lineage, full attainment through practice, not being mistaken about the object of knowledge, the opposing and counteracting sides, one's own realization, doer, its doing, and the successful deed. [*Ornament* 5.8-9]

There,<sup>14</sup> the conceptualization of an own-being is where [the Lord] says<sup>15</sup> enlightenment is not tenable, starting from, **What do you think, Subhuti, can you review** [or have insight into] **an illusory thought?** up to, **How then can the isolated understand the isolated?** He then teaches what full awakening is marked by, from, **Well said, Subhuti, well said,** up to, **If the perfection of wisdom, etc. to: the knowledge of all modes were not absolutely isolated, then they would not be the perfection of wisdom and the knowledge of all modes,** up to where he says, [Bodhisattvas] who course in that way **course in a deep object.**

The conceptualization of a lineage is where [Subhūti] uses the example of **space** to make known that [Bodhisattvas] remove the conceptualization of a lineage.<sup>16</sup>

The conceptualization of full attainment through practice is where he uses the example of **an illusory man**



to negate that they conceive of a full attainment through practice.

The conceptualization of an objective support is where he uses the analogy of a **reflected image** to exclude the conceptualization of an objective support.<sup>17</sup>

The conceptualization of a counteracting and opposing side is where he uses the example of the non-existence of **right and perfect enlightenment** [as a side near to Bodhisattvas, and dear to them, as distinct from the state of Listeners and Pratyekabuddhas that they do not hold dear, and that they distance themselves from] to make known that [Bodhisattvas] remove the conceptualization of a counteracting and opposing side.

The conceptualization of one's own realization is where he uses that example, [i.e., the example of a Buddha in enlightenment in contrast to a Listener in nirvāṇa] to negate [that Bodhisattvas] conceive of their own realization [attainment].

The conceptualization of a doer is where he uses the example of a **magical creation** by **that** [Buddha] to remove the conceptualization of a doer required for magical creation (*nirmāṇa*),<sup>18</sup> to negate that Listeners and Pratyekabuddhas and awakening are far and near.

The conceptualization of doing, [i.e., work] is where he uses the example of what a **Tathagata's magical creation** does, to negate the conceptualization of doing.

The conceptualization of a successful deed<sup>19</sup> is where he uses the example of a puppet<sup>20</sup> to exclude the conceptualization of success in doing [the work].

What are the second set of nine object conceptualizations? [In response Maitreya] says,

The conceptualization of a deficient realization because of falling into [suffering] existence and peace, of no mentor, of a practice that is incomplete, of being contingent on others, of a retreat from the aim, of something that is partial, of something that is diverse, of confusion about standing and

setting out, and of going afterwards are the nine based on the side of stopping [saṃsāra] that arise as a Listener mind. [Ornament 5.10-12]

Of these, about the conceptualization of a realization that is deficient because it has fallen into either saṃsāra or nirvāṇa, [at *Large Sutra* 436 the Lord], using the example of **the disk of the sun and moon that do the work** [of lighting up] **the four continents**, says the wisdom and compassion of **the perfection of wisdom do the work in the five perfections** so [Bodhisattvas] do not fall into either saṃsāra or nirvāṇa, and uses the example of a **World Ruler** to make known the range [of the Perfection of Wisdom]<sup>21</sup> that is in charge of the realizations in their entirety.

The conceptualization of no mentor (*asaṃparigraha*) is where he uses the example of **a woman without** anyone to take care of her (*aparigṛhīta*) in order to make known the distinctive feature of the mentor [of the Mahāyāna path that is absent from the deficient realization of Listeners].

The conceptualization of a deficient practice is where he uses the example of a heroic person **in battle** in order to make known the distinctive feature of the practice [of the Mahāyāna path].

The conceptualization of operating contingent on others is where he uses the example of **obedience to the World Ruler** in order to make known the autonomy of the realization [of Buddha, as distinct from lesser paths followed because the Buddha teaches them].<sup>22</sup>

The conceptualization of turning back from the aim is where he uses the example of **small rivers that flow into the Ganges and come to the great ocean together**, in the manner of [smaller traders that] accompany the main trader on the journey, to say that [in distinction to Listeners, Bodhisattvas] do not reverse themselves on their journey and desert the aim—the knowledge of all aspects—because they go in no other vehicle.



The conceptualization of partial work is where he uses the example of a person's **right hand** and **left hand** to make known [the path that] does the work that is not partial, [i.e., that is complete, as distinct from the path] that does work that is partial.

The conceptualization of different realizations is where he uses the example of the so-called water that is **the water in the small and large rivers**, when it has gone beyond [being a specific body of] water and so on, and is a part of the ocean and becomes of one taste,<sup>23</sup> to make known that the five [perfections] have as their essential nature (*tādātmya-bhāva*) that [Perfection of Wisdom].

Then is the conceptualization of an absence of knowledge of standing [still in the state of a Buddha] and setting out [from that state]. It is where he uses the example of **the jewel of the Wheel** [depending on the placement of which the royal army] stands [stationary in camp], and sets out [on a march], to make known that [unlike Listener knowledge], in obedience to this [Perfection of Wisdom], the five [perfections] stand and go.

The conceptualization of going forth afterwards is where [the Lord] uses the example of just this [royal wheel] going in front of the body of an [armed] force, to make known that [the other perfections] come after this [Perfection of Wisdom. Subhūti then] argues, **If all dharmas are empty of own-being** Bodhisattvas will not attain awakening to full enlightenment through the six perfections, and [the Lord] refutes that from, **Here it occurs to the Bodhisattva, the great being, 'a perverted thought surely is this fabrication** (*sanniveśa, gnas pa*) **of the world,'** up to, **For he knows that he could not mature beings except by entering into the perfection of wisdom, and just for their sake courses in the perfection of wisdom.** [Subhūti then] argues that because there is **no difference** between all [the perfections], one, [the Perfection of Wisdom], cannot be primary. [The Lord] refutes this and using the example of various

bodies approaching Sumeru, the king of mountains, [and, depending on which side they approach from, taking on the color of that side of the mountain], says it is tenable that all five [perfections] are the single color of this [Perfection of Wisdom] and arise with it primary. [Subhūti], to make it known that the cognition from the example of Sumeru is not authoritative (*aprāmāṇya*), argues it is not primary because, **of [any dharma] modeled on an objective entity (*artha*) no distinction or difference is conceived.**<sup>24</sup> The meaning of “of [any dharma] modeled on an objective entity no distinction or difference is conceived” is that you cannot conceive of a distinctive feature in something intimately connected (*pratibaddha*) with the ultimate. [The Lord] refutes that from, **[in order to free beings the perfections have been conceived] through agreed symbols and worldly convention,** up to where he uses the example of the jewel of women [that marks the presence of the World Ruler] to say it is tenable that [the Perfection of Wisdom] is **foremost because the intent** [in saying so] is that **having taken hold of all wholesome dharmas it will stand in the knowledge of all modes by way of not taking a stand there.**<sup>25</sup>

Now [Maitreya] has to explain the two grasper-subject conceptualizations each subdivided into nine so there, first, he says,

You should know the first is [the conceptualization of] a subject-grasper that takes hold and releases, pays attention, clings to the triad of realms, stands, settles, projects a basis of dharmas, is attached, is an antidote, and is impeded in going as it wants. [*Ornament* 5.13-14]

There [at *Large Sutra* 438], the conceptualization of taking hold and releasing is where [Subhūti] says, **Does then the perfection of wisdom take hold of any dharma or does it release one?**

The conceptualization of attention is where [Subhūti] says, based on [Bodhisattvas] not paying attention to form,



up to, the knowledge of all aspects, that the unwelcome consequence is they do not take hold of them, and through non-attention their wholesome roots will not increase, they will not fulfill the perfections, and will not reach the knowledge of all aspects. [The Lord] refutes that with, **When [the Bodhisattva] does not attend to form, etc., up to, then the knowledge of all modes [will] be reached. And why?** He says it is tenable that those who have **not attended to [form, etc. to: enlightenment] will know full enlightenment.**

The conceptualization of clinging to the three realms is where [Subhūti asks] **What is the reason why?** [and the Lord] says that not paying attention [to form and so on] is the cause of not clinging to the three realms.

The conceptualization of standing is where [the Lord] says, **when he courses thus [the Bodhisattva] will not stand in the knowledge of all modes.**

The conceptualization of settling down on existing and not existing is where [Subhūti asks] **For what reason?** [and the Lord] says, because [Bodhisattvas] **do not settle down on these [dharmas] they do not stand anywhere.**

The conceptualization of the projection (*prajñāpti*) of a basis is from where [the Lord] says, **But if it occurs [to the Bodhisattva, the great being, 'he who courses thus], who develops thus, [he courses in perfect wisdom, he develops perfect wisdom' . . . he gets far away from the knowledge of all modes], up to, And why? Because the Tathagata does not conceive of (*prajñāpaya*) any here and now (*drṣṭa-dharma*)—he means the Tathāgata's realization does not come from<sup>26</sup> language and subject matter representation (*prajñāpti*)—how much less will he fully know any dharma.** He means, "He will not at all, Subhūti." He says those who course while settling down [on dharmas] get far away and fall away from [the Perfection of Wisdom], to make known that not settling down on [dharmas] is primary.

The conceptualization of attachment<sup>27</sup> is where [Subhūti] says, **How can a Bodhisattva, a great being who**

courses in perfect wisdom, be without these faults of a Bodhisattva coursing in the perfection of giving? And [the Lord] says, If [the Bodhisattva] perceives that all dharmas, as unattached and not taken hold of, [cannot be fully known—if he courses thus, then he courses] and so on.

The conceptualization of antidotes<sup>28</sup> is where [Subhūti], governed by the sameness of dharmas that act as antidotes<sup>29</sup> and their objective supports, says, **the perfection of wisdom is not lacking** (*avirahita*) [in the perfection of wisdom], up to, to the knowledge of all modes.

The conceptualization of impediment to going as it wants starts from, **Here the Bodhisattva, the great being, does not settle down in 'form', in 'this is form', or 'his is this form.'** This is where [the Lord] says when there is a difference between the supported and the supporting there is the unwelcome consequence that there is no consummation of the clear realization, up to, where he uses the analogy of **the World Ruler** going where he wants to go, to say that the five [perfections] are dependent on the Perfection of Wisdom (that goes where it wants to go), for going on the Listener and Pratyekabuddha paths.

Now [Maitreya] has to explain the second [set of] nine grasper-subject conceptualizations so he says,

The other conceptualization is of a subject-grasper that does not go forth in accord with the aim, determines what is and is not the path, is produced and stops, conjoins with and disjoins from bases, stands, destroys the lineage, that does not yearn and is not a cause, and apprehends hostile dharmas. [*Ornament* 5.15-16]

The [grasper-subject] conceptualization that does not go forth in accord with the aim is [at *Large Sutra* 442 where the Lord] uses the example of a World Ruler [accompanied by the four branches of his army, i.e., foot soldiers, chariots, horses, and elephants]<sup>30</sup> to say through the independent



power of this [Perfection of Wisdom] those [other perfections] go forth, together with [it], on the path to the knowledge of all aspects.

The conceptualization of knowledge of the path and what is not the path is where [the Lord] says of the path of the Listener and so on, and the path to the knowledge of all aspects, that they are not and are the Bodhisattva's path.

The conceptualization of production and cessation is from where [Subhūti] says, **For a great performance has this perfection of wisdom been set up**, up to [where the Lord says, **This perfection of wisdom**] **neither produces nor stops any [dharma]**, if the true nature of Dharma is made into the standard. [Then Subhūti says], if that is the case the six perfections would not be tenable, [and the Lord says] that the meditation that makes **the knowledge of all modes into objective support**, dedicates [the results of practice] **to supreme enlightenment common to all beings** (without taking the three circles [of doer, doing, and deed] as a basis) is conjoined with the energetic practice (*abhiyoga*) of the six perfections.

The conceptualization of conjunction with and disjunction from [bases] is from where it says [Subhūti] asks what causes [proper practice, and the Lord] teaches what causes energetic practice by prohibiting [Bodhisattvas] from being **conjoined** with or **disjoined** from **form, etc.**, up to the knowledge of all aspects.

The conceptualization of standing on form and so on is where [the Lord] says, **Moreover [the Bodhisattva] should make efforts** (*abhiyoga*) so that 'He will not stand in form,' up to, 'the knowledge of all modes.' And why? Because it is tenable that **form, etc.**, up to **the knowledge of all modes is not established anywhere** in the three all-knowledges.

The conceptualization of the destruction of the lineage is where he uses the **mango** as an example to make known [those with this conceptualization] destroy the Dharma.

The conceptualization of the non-existence of yearning is where he says that for as long as [Bodhisattvas] **want to**

gain the sovereignty over all dharmas they should train in perfect wisdom.

The conceptualization of the non-existence of the cause is where he says **And why?** and uses **the great ocean** that causes (Tib *rgyu*) all the jewels of Jambu-dvīpa as an example to say it is tenable that the Perfection of Wisdom causes all the realizations of noble persons.

The conceptualization of the apprehension of hostile dharmas is where he uses the analogy of a **teacher of archery** to make it clear that [Bodhisattvas coursing in the Perfection of Wisdom] **cannot be overpowered** by [Māra's] hostile dharmas, saying that all **the Buddhas thus bring to mind through non-apprehension** Bodhisattvas who course [in the Perfection of Wisdom], without apprehending anything, to make known the antidotes that counteract the two conceptualizations.

There is a four-sided relationship between object conceptualization and subject conceptualization: the first side, [i.e., the former but not the latter is] the six [sense] objects, form and so forth; the second, [i.e., the latter but not the former is] representation that has a single instant; the third, [i.e., both is] other instants of just that; and the fourth, [i.e., something that is neither is] the Perfection of Wisdom free from those aspects.<sup>31</sup>

The relationship between just lineage (*gotram eva*) and the conceptualization of no [Listener] lineage is one where the former [lineage] relates [to the conceptualization of lineage] by [the former] producing the latter (*paścātpādaka*).<sup>32</sup> To the extent it is the conceptualization of lineage it is also the lineage, for example: the lineage when [a Bodhisattva is] in full possession of the antidote that counteracts [the Listener's lineage]. Just the lineage and not the conceptualization of lineage is, for example, the lineage when [a Bodhisattva] is not in full possession of the antidote that counteracts [the Listener's lineage].

The relationship between the conceptualization of full possession (*samudāgama*) [of the antidote] and the



conceptualization of no objective support is one where [the latter] produces the former (*pūrvā-pādaka*). To the extent that it is conceptualization of full possession it is also conceptualization of an objective support; for example, the practice of [a Bodhisattva] in full possession [of the antidote], when there is the perfect objective support. Just the conceptualization of an objective support that is not the conceptualization of full possession is, for example, the objective support that is not the final outcome. You can intuit the rest from this instance.

[Maitreya] has explained the side that opposes the path of seeing. But why does he assert this is the path of seeing? He does so in order that [others] will gain great enlightenment through the three causes for gaining it. These, again, [are where Maitreya says],

[Śakra] shows enlightenment to others. [*Ornament* 5.17a]

This starts from where [Śakra] says, **Deep, Lord, is this perfection of wisdom, doers of what is hard are the Bodhisattvas.** It goes up to where [the Lord] prophesies that the **six thousand monks** who have gained the path of seeing **[will in the starlike aeon know full enlightenment]**.

[The Lord] entrusts [the Perfection of Wisdom to Ānanda].  
That is also a cause of that [enlightenment]. [*Ornament* 5.17b]

This is where [the *Sūtra*] says at length (*bahudhā*) that [the Lord] entrusts the Perfection of Wisdom to noble Ānanda.

The cause of gaining it without hindrance is marked by immense merit. [*Ornament* 5.17cd]

This is from where [*Large Sutra* 449-450] uses the example of **the foundation of meritorious work** [from demonstrating Listener-level dharma and] **all the beings in the great trichiliocosm** gaining the state of an **Arhat**, and [the

meritorious work] **consisting in giving** and so on, and goes up to where it discusses, at length, [in comparison to that], **demonstrating the Dharma** [associated with] **the perfection of wisdom** for [a single day and so on, down to], **a mere second begets the greater merit**. The reference to “a fraction of a blink of the eye that lasts a single instant”<sup>33</sup> and so on is to make known persons with sharp, middling, and dull faculties. Know that the instant here is an action completing one, because the conventional usage of the other [single instant precludes a demonstration of dharma during such a short time]. He uses the example of making them see the Tathāgata Akṣobhya and then making him not appear to make known that the conceptualizations do not have the objective range (*viṣayatva*) of the path of seeing. Those are the three causes for gaining perfect, full enlightenment.

What, then, is this so-called great enlightenment? [In response Maitreya] says,

They call enlightenment knowledge of the extinction and non-production of stains. [*Ornament* 5.18ab]

And what is knowledge of extinction, what knowledge of non-production? He says,

They should be known from the absence of extinction and non-existence of production, respectively. [*Ornament* 5.18cd]

This is where [the Lord], referring to perfect enlightenment, speaks at length about knowledge of extinction with, **One would want, Ānanda, to extinguish space if one were to think of extinguishing the perfection of wisdom**; and where he speaks at length about knowledge of non-production with, **For of these dharmas there is no production**. [Question]: Why should you believe in this? [The Lord] shows [his] gigantic tongue suited (*arh*) to truth, and tasks noble Ānanda with giving instruction in the Perfection of Wisdom and so on, and, by bearing [the Perfection of



Wisdom] in mind, to bear in mind all the dhāraṇī (“mnemonic devices”) and samādhi (“meditative stabilization”) entrances to the Dharma.

[Question]: Again, why is knowledge of extinction in the form of space, and not in the form of the destruction of something that exists? [The Lord’s response] is from, because even when Bodhisattvas practice they **should consummate** (*abhinirhartavyā*)<sup>34</sup> **the perfection of wisdom through the nonextinction of form**. He says up until they are seated on the terrace of enlightenment they survey conditioned coproduction, with the special true nature of dharmas, through consummating space-like nonextinction that directs (*arpana*) them to the cognition of the knowledge of all aspects. He says that [Bodhisattvas] who survey [all dharmas, from the beginning of the path up until the final enlightenment] in that way, [i.e., in forward and reverse fashion, like the twelve links of dependent origination], abandon all grasping at persons and dharmas; and he uses the example of a person whose mother and father have died to say that Bodhisattvas who course in that way fill the Māras with the pain of suffering, having in mind that [such Bodhisattvas] have passed beyond their range.

Therefore, because nothing is extinguished or produced, there are no knowledges of extinction and non-production. Therefore this is said,<sup>35</sup>

Given that the basic nature [of things] is unceasing, what class of conceptualization does a so-called path of seeing extinguish, what non-production comes about? [*Ornament* 5.19]

There are those who think extinction is the destruction of a real thing (*bhāva*). They describe knowledge of exhaustion [or extinction] as the knowledge “it is extinct” when it is extinguished. And there are those who think a future existing thing is not produced and describe knowledge of non-production [in line with that]. This [verse] is asking what

class of basis is extinguished and what non-production comes about. Hence [Maitreya] says,

I am really surprised that others say dharmas “exist” for our Teacher and that obscurations to the knowable are extinguished. [*Ornament* 5.20]

So, since this is the case, just this [following statement of Maitreya] is excellent,

There is nothing to eliminate and nothing to be added. Reality is to be seen as it really is. Those who see reality are liberated. [*Ornament* 5.21]

And because it is a single instant of the path of seeing [Maitreya] says,

Here the mutual incorporation of each of these in giving and so on is the single instant of the path of seeing systematized as the forbearance. [*Ornament* 5.22]

This is from where [the Lord, at *Large Sūtra* 453-464] says, **Here a Bodhisattva dedicates to the knowledge of all modes the gift which he gives**, up to where he says that coursing in the perfection of wisdom they arrive at the most perfect [development] of the six perfections, and where he says that standing in each of the perfection of giving, up to, the perfection of wisdom in that way, that all of them—each of the six sets of six that, in all cases, are primarily a dedication purified of the three circles [of gift, giver, recipient and so on], systematized as thirty-six aspects—incorporate each other. The passages from the *Sūtra* for this are,<sup>36</sup> **Here, when the Bodhisattva gives gifts, and dedicates them to the knowledge of all modes, a friendly deed of body, voice, and mind is set up towards all beings, it is the perfection of Morality; when they are tolerant of recipients who abuse (*ākrauṣa*) and revile (*pratibhāṣa*) them it is the perfection of**



**patience**; when beggars who **abuse and revile them** do not make them lose their enthusiasm for giving it is **the perfection of Vigour**; when they **dedicate** that gift **to the knowledge of all modes** undistracted by thoughts of **the level of a Disciple and Pratyekabuddha** it is **the perfection of Meditation**; and it is **the perfection of wisdom** when they apply their **intelligence** (*buddhi-pratyupasthāna*) to the fact that it is **illusion**, that they are not seeing **anything bestowed or taken away** while giving gifts. Thus you should explain in line with the *Sūtra*, that from protecting morality, up to, developing wisdom each fully incorporates the six perfections. These six sets of six are the thirty-six aspects.

When [Bodhisattvas] produce this forbearance path of seeing it eliminates the one hundred and eight abandonments (systematized as Desire, Form, and Formless cankers eliminated by the path of seeing) [further] systematized as the four conceptualizations. [The meditative absorption for gaining mastery over that is where Maitreya says],

Having entered on the “Lion’s Sport” meditative stabilization, this [Bodhisattva] then surveys [the links of] dependent origination in direct and reverse order. [*Ornament* 5.23]

There the direct order is “karmic formations are caused by ignorance” and so on, and the reverse order is “when it does not exist, suffering, lamentation and so on are no more.”

[Maitreya] has explained the path of seeing. Now he has to explain the four conceptualizations that are the side opposing the path of meditation. First he sets forth the path of meditation. Then he will again set forth this path of meditation systematized as the sequence of nine absorptions that are again systematized as the crowning assault absorption.

Having made the unabsorbed consciousness included in (*āpta*) the Desire [Realm] the lower point of departure, and gone [up] and come [down] into the nine meditative and cessation absorptions in two ways, surmounting one, two,

three, four, five, six, seven, and eight [levels, Bodhisattvas] yet [enter into] the crowning assault meditative stabilization that goes on incomparably until cessation. [*Ornament* 5.24-25]

The “two ways,” are the direct and reverse order.<sup>37</sup> [Maitreya] says that then, after becoming absorbed in the Lion’s Yawn meditative stabilization and contemplating (*pratyavekṣā*, *so sor rtog pa*) dependent origination, [Bodhisattvas] actualize the crowning assault meditative stabilization and gain a great mastery over the nine successive absorptions and the mind that is unabsorbed, [i.e., the ordinary human being’s state of mind in the Desire Realm, going in and out of them] in direct and reverse order, at will on one, two, three, four, five, six, seven, eight, and nine [levels]. The passages from [*Large*] *Sūtra* [264-265] for this are, **Here, Subhuti, the Bodhisattva detached from sense pleasures, detached from evil and unwholesome dharmas, dwells in the attainment of the first trance, which is with thought adjusted and discursive, born of detachment, full of rapture and ease. So he dwells in all the trances up to the attainment of the cessation of feeling and perception. Having emerged from the attainment of cessation he enters into the attainment of the station of neither perception nor nonperception, having emerged from that into the station of nothing whatever, from that into the station of infinite consciousness, from that into the station of infinite space, and from that he enters the fourth, third, second, and first trance. Having collapsed (*vibhaṅgam kṛtvā*, *btang nas*)<sup>38</sup> this concentration that is like a lion’s yawn,<sup>39</sup> he enters into the concentration that is like a crowning assault.<sup>40</sup>**

And what is a Bodhisattva’s concentration which represents the crowning assault? Here a Bodhisattva enters into the attainment of the first trance, and so on, up to the cessation [of feeling and perception]. Having emerged from that he dwells in the attainment of the first trance; having emerged from that he enters into the attainment of



cessation; from that into the second trance, from that into cessation; from that into the third trance, from that into cessation; from that into the fourth trance, from that into cessation; from that into the station of infinite space, from that into cessation; from that into the station of infinite consciousness, from that into cessation; from that into the station of nothing whatever, from that into cessation; from that into the station of neither perception nor nonperception, and having emerged from that he enters into the attainment of cessation. Emerged from that he falls into a Desire Realm unconcentrated thought; from unconcentrated thought he enters on the attainment of cessation; emerged from that he abides in unconcentrated thought; from that he enters on the attainment of the station of neither perception nor nonperception; emerged from that he abides in unconcentrated thought; from that he enters on the attainment of nothing whatever; emerged from that he abides in unconcentrated thought; and so on, down to, having emerged from the first trance he abides in unconcentrated thought.

Still, why does [*Treasury of Knowledge* 8.18-19] say, "Having gone [up] and come [down] a combined set of eight levels in two [defiled and undefiled] ways, the crowning (*vyutkāntaka*) meditative absorption [is when the practitioner] surmounts one, [i.e., misses out a level in between] and goes on to a third of a differing [defiled or undefiled] class." [Response]: Is a crow (*vāyasa*) the same thing as a rice-pudding (*pāyasa*)?<sup>41</sup> This has a point of departure that is quite different from that. It is instruction about the immense cause of the path of meditation [of Bodhisattvas] who have such skillful means, who go on serving infinite Buddhas for hundreds of thousands of niyutas of koṭīs of incalculable eons, to make known that the [Bodhisattva's] path of meditation, [unlike the Listener's] is in a continuum.

[Maitreya] has explained the path of meditation. Now he has to explain the four conceptualizations that oppose it, so first about that [he says],

One that has forms of practice for its object is this object conceptualization [of practice explained] in brief, and in detail, that is unassisted by the Buddhas acting as their lord, that is the absence of good qualities in the three periods of time, and the threefold path to definite goodness, [i.e., enlightenment]. [*Ornament* 5.26-27ab]

There [at *Large Sutra* 465]<sup>42</sup> the conceptualization of knowledge of a condensed [explanation] of dharmas, and of a detailed knowledge of them, starts from where [Subhūti] says, **A Bodhisattva [who wants to know full enlightenment] should, in what the Tathagata has taught about dharmas briefly and in detail, study those six perfections in brief and in detail.** [The *Sūtra*] has already (*api*) arrayed [all dharmas] in the clear realization [taught as a single object of knowledge] in the condensed expositions of the three all-knowledge [chapters], and again [has arrayed all dharmas] in each of the clear realizations of the detailed expositions [given in the fourth chapter], and now in the culmination clear realization [chapter], based on the path of meditation it arrays [the dharmas] in brief and in detail to make known that [Bodhisattvas] eliminate the conceptualization, [i.e., settling] occasioned by those [dharmas. Subhūti] asks the Lord, **How will [Bodhisattvas] cognize all dharmas briefly and in detail?** [The Lord] says they will know in brief and in detail when they **cognize the Suchness** of all dharmas; [in response to Subhūti's question asking what suchness is], negates **the production, stopping, and alteration** of that [suchness]; says [Bodhisattvas] will know in brief and in detail when they **know the Reality limit**, and when they know [that dharmas are] **neither conjoined nor disjoined**; and says **this is an introduction** (*praveśa*) [to the path of meditation for] **Bodhisattvas whose faculties are keen** and so on to make known the causes for entering into (*praveśa*) [the path of meditation].

The conceptualization, on account of which there is the absence of the Buddhas acting as lord, is where [the Lord]



says that Bodhisattvas who **train as it has been explained** reach the **knowledge of all modes**; the **deeds of Māra** do not arise, and they do not get rid of them;<sup>43</sup> and the Buddhas **bring them to mind**. He says those who cause **beings in a great trichiliocosm** of world systems to **cultivate the perfection of wisdom even for the time of a mere finger-snap** **beget a greater amount of merit** than if they were to **gratify them with gifts**, establish them in the **heap of morality** and so on, establish them in the **result of Stream-enterer** and so on, and in **Pratyekabuddha-enlightenment**. [He says this] to make known that the Buddhas bringing them to mind is the cause. **And why?** Because the Buddhas who are the causes of all these dharma representations (*prajñāpti*) **have issued from this [perfection of wisdom]**.

The conceptualization on account of which there is the absence of [the good qualities of] the path of preparation is where [the Lord] says that [Bodhisattvas] who **stand as has been expounded** are **irreversible**, that the Buddhas **bring them to mind**, that they **honour** those [Buddhas], **have planted wholesome roots**, are **taken hold of by the good spiritual friend**, and have developed endless kinds of dharmas starting with **the six perfections**, and that this and so on are **the advantages when [Bodhisattvas] course in perfect wisdom** during the path of preparation time period.

The conceptualization on account of which there is the absence of [the good qualities of] the path of seeing is where [the Lord] says [those advantages are present when Bodhisattvas] **consummate** (*abhinirhāra*) that [Perfection of Wisdom] during the path of seeing time period.

The conceptualization on account of which there is the absence of [the good qualities of] the path of meditation is where [the Lord] says [Bodhisattvas] **develop** that [Perfection of Wisdom] during the path of meditation time period, elucidating its many mental advantages.

The conceptualization of the path of preparation's (*prayoga*) knowledge is where he says [Bodhisattvas] **should course in perfect wisdom through the calmness of form**

and so on, **through its voidness** (*vaśika*), **its vanity, its insubstantiality** to make known how practice is in fact actually done. There [form and so on] are “calm” because real things (*vastu*) have ceased, “void” because they are under the control of (*vaśena*) conditions, “vain” because they are empty of an own-being, and “insubstantial” (*asāra*) because they do not stand up to analysis.<sup>44</sup>

The conceptualization of the path of seeing’s knowledge is where he says [Bodhisattvas] **consummate the perfection of wisdom through the consummation of the emptiness of space** to make known how seeing is in fact done.

The conceptualization of the path of meditation’s knowledge is where he says, [Bodhisattvas] **develop the perfection of wisdom through the development of the emptiness of space** to make known how meditation is in fact actually done.<sup>45</sup>

He uses the word “space” again to make known that the path of meditation is not essentially different (*vastvavyatireka*) from the path of seeing. There, “consummating through the emptiness of space” is one statement about space; “developing through the emptiness of space” is the second.

Now [Maitreya] has to explain the second side opposing the path of meditation so he says,

They assert the second [set of conceptualizations] has the operation of minds and mental factors for its object. [*Ornament* 5.27cd]

What is it? He says,

You should know the second conceptualization on the path of meditation is of non-production of the thought, not paying attention to the terrace of enlightenment, paying attention to the Hīnayānas, not paying attention to full enlightenment, meditation, non-meditation, the opposite of those, and of the goal not as it really is. [*Ornament* 5.27cd-29]



First, the conceptualization of the nonproduction of the thought of enlightenment is where, [in response to Subhūti's question, **For how long must that Bodhisattva course in perfect wisdom?** the Lord] says, **From the first thought of enlightenment onwards.**

The conceptualization of not paying attention to the terrace of enlightenment is where [the Lord says, Bodhisattva] pay attention **to just the terrace of enlightenment.**

The conceptualization of not paying attention to the Listener and Pratyekabuddha vehicles is where he says, **[One should course in the perfection of wisdom] as one who does not give an opportunity to thoughts of other vehicles.**

The conceptualization of not paying attention to perfect, full enlightenment is where he says, **without attentions to the knowledge of all modes** never perishing (*avipraṇāśa*) **should one course in perfect wisdom;** [where he says, when Bodhisattvas course in that way] **the dharmas which constitute thought** [or mind] (*citta*) **and its concomitants** (*caitasika*) [or mental factors] **do not proceed** (*pravṛtti*) [or operate]; and where he permits [Bodhisattvas] to **consume** and **develop** it, and negates that they will **reach the knowledge of all modes** by such practice, consummation, and development. [He says this] to make known in the Mahāyāna there is single instant clear realization.

The conceptualization of meditation (*bhāvanā*) [or development] is to make known that when [Bodhisattvas] just develop this [Perfection of Wisdom] into a continuum like that, the desired goal is not tenable.

The conceptualization of non-meditation is to make known that when they just do not develop it, then they do not train in it, so they forsake (*paryupayoga*)<sup>46</sup> it.

The conceptualization of neither meditation nor non-meditation is where [the Lord] denies that they reach the knowledge of all aspects when they neither develop nor do not develop it, to make known that meditation with mixed breaks and non-breaks is the cause.

The conceptualization of the goal not as it really is (*ayathā*) is where, based on those who think nirvāṇa is one thing (*anyathā*) and reaching [it] another, [the Lord, in response to Subhūti's question, **How then can he ever reach the knowledge of all modes?**] says, **He will reach the knowledge of all modes, as** (*yathā . . . tathā*) **Suchness** and so on.

Now [Maitreya] has to explain the [first] subject conceptualization opposing the path of meditation, so, first he says,

You should know the first subject [conceptualization] has within its range a nominal being, nominal dharmas, and non-emptiness, is in the form of attachment and discernment [of dharmas], and is proclaimed in respect of [the exposition of] bases, the three vehicles, impure donation, and a disturbance of practice. [*Ornament* 5.30-31]

There the conceptualization of a nominal (*prajñapti*) being is where [the Lord] refutes [that Bodhisattvas] conceive (*prajñapti*) **of the element of a being** because **a being cannot be apprehended**. [Subhūti then] says, in that case there is the unwelcome consequence **that one cannot conceive of the hells**, up to, perfect, full enlightenment, [and the Lord] refutes that with, **What do you think, Subhuti, can one apprehend the concept of a being?** to make known that a nominal being is without any real basis.

The conceptualization of nominal dharmas is where [the *Sūtra*] states that those training in nominal dharmas reach the knowledge of all aspects.<sup>47</sup> [Subhūti says], **Should then a Bodhisattva, who courses in perfect wisdom, not be trained in form, etc. to: the knowledge of all modes?** [The *Sūtra*] is prohibiting training that apprehends anything at all.

The conceptualization of non-emptiness is where the Lord permits Bodhisattvas to train in form and so on, up to, the knowledge of all aspects **without adding or subtracting**

**anything**, and says they see that **all dharmas** are **empty of own-marks**. [Subhūti] then says there is the unwelcome consequence that because training in this Perfection of Wisdom [means dharmas] are empty of own-marks, therefore coursing in it does not exist. From, **A non-coursing, Subhuti, is the Bodhisattva's coursing in perfect wisdom**, up to, they should **develop the knowledge of all modes** without taking anything as a basis, [the Lord] responds that they develop it in the form of not apprehending any basis, and says **duality is a Basis** [when Bodhisattvas falsely apprehend a reality that is not there], and **Nonduality is a Nonbasis**.

The conceptualization of attachment is where [the Lord] prohibits attachment to taking anything as a basis and to not taking anything as a basis. [Subhūti then argues]: In that case, [Bodhisattvas] would not pass on from and **fulfil one stage after another**, because those who take a stand on a basis cannot fulfill them. [The Lord] responds that it is tenable [that they pass on from level to level]. **And why? Because the perfection of wisdom has no basis**.

The conceptualization of the discernment (*pravīcaya*) of dharmas is where [Subhūti then argues], In that case there will be no discernment of dharmas, [and the Lord responds], Bodhisattvas do **not effect discernment of dharmas in such a way that they apprehend** [form and so on], thus permitting the discernment of dharmas [when Bodhisattvas] do not take anything as a basis.

The conceptualization of the exposition of bases is where [Subhūti then argues], In that case the entire work of a Buddha is not tenable, [and the Lord responds], permitting coursing in this [Perfection of Wisdom] **for the sake of nothing whatever. And why? Because all dharmas are not made (*akṛta*) and do not change (*avikṛta*), [i.e.,] are not put together (*anabhisamskṛta*).**<sup>48</sup>

The conceptualization of going forth in the three vehicles is where [Subhūti then argues], In that case there will be no presentation (*vyavasthāna*) of the three vehicles,



[and the Lord responds], the presentation of the conceptualization of the three vehicles is to do with those who, by settling down on form and so on, put their minds to them, and apprehend them. **And why? Because the Buddhas with their five eyes have not apprehended** all dharmas. [Subhūti then argues], In that case the Lord would not have **predicted** the three types of heaps of beings,<sup>49</sup> [and the Lord responds], there is such instruction in order to prevent those who project (*saṃjñin*) material reality (*dravya*) onto the absence of material reality from doing so.<sup>50</sup> [The Lord] denies that having stood by way of<sup>51</sup> ultimate reality and magical power [he won] right and perfect full enlightenment; uses the example of a **Tathagata's magical creation** to negate that [Buddhas] stand in the **conditioned or unconditioned element**, and permits the entire work of Buddhas in right and perfect full enlightenment [to be like the work of such magical creations. Subhūti then argues]: In that case the unwelcome consequence is no difference between the Tathāgata and his (*tad*) magical creation, to make known that a magical creation together with an agent has not done [any real work.<sup>52</sup> The Lord] permits [such work] because the work of both [a Tathāgata and a magically created Tathāgata] is not different. Because an existing Tathāgata imitates the prayer [to reach such a state, just as a magically created Tathāgata imitates a Tathāgata], he states that the work of both does not differ. The purpose of the example of the magical creator Tathāgata and the magical creation is to exclude the conceptualization of an agent.

The conceptualization of impure donations is where [Subhūti argues]: In that case there will be no **perfect purity of donations**. [The Lord responds], based on the fact that the true nature of dharmas of the Tathāgata and his magical creation are not different, that they are **worthy of the donations**; and says the donations of those with a loving mind focused on the Tathāgata, as well as of those who, paying attention to him, scatter flowers in the sky, and pay homage to him, **will make an end of ill**.

Ninth, the conceptualization of a disturbance of practice, is where [the Lord] permits a practice that does not disturb the dharmic nature of the six perfections. [Subhūti then argues]: In that case the unwelcome consequence is that the Tathāgata has disturbed the true nature of dharmas, because **he has pointed out dharmas as form** and so on, [to which the Lord responds]: There is no disturbance of the true nature of dharmas because the Tathāgata has given an exposition of **names and signs for the sake of introducing others** to the fact that they do not exist.

The female and male gender words [above] in, “A son or daughter of good family,” [who “have a loving mind focused on the Tathāgata” and so on] are to eliminate eunuchs, those who are impotent, and those who have been castrated and so on. He does not take a position as to their caste to make known the purity of the four castes (*cāturvarṇya-viśuddhi*). He says “son or daughter” to make known they are similar to persons who have gone forth to homelessness. The word “family” is to make known that those of perfect descent (*anvaya-sampanna*) have a claim over the true (*sat*) Dharma. Again, the “either or” locution is to make know that here, even those who have transgressed and have a destiny to be experienced after birth and in other lives and hence are outcastes (*akulīna*), still have a claim to the good fortune [to listen to the teachings].

Now [Maitreya] has to explain the second subject conceptualization so he says,

The other nine [conceptualizations] connected with the path of meditation have as an object a nominal being, and are the side opposite [to the path of meditation] that destroys them.  
[Ornament 5.32]

This is the teaching from where [the Lord] says,<sup>53</sup> **Verbal expression, Subhuti, does not** [necessarily imply] **a settling down in names and signs, up to, the knowledge of all modes is attained** [by way of taking nothing at all as a basis].

What are the nine? [Maitreya] says,

They assert that the last conceptualization is confusion appropriate to the three obscurations of the three all-knowledges, about the path of peace, conjunction and disjunction from suchness and so on, the absence of the state of sameness, suffering and so on, the essential nature of cankers, and about the absence of duality. [*Ornament* 5.33-34]

There confusion about the knowledge of all aspects is from where [Subhūti] says,<sup>54</sup> **Why have you spoken of the knowledge of all modes, up to, all those modes, tokens, and signs have been understood by the Tathāgata. Therefore one speaks of a Tathāgata's knowledge of all modes.**

Confusion about the knowledge of paths is where [the Lord] says, **Subhūti, [Bodhisattvas] should not produce all paths, [they should know them]** and so on.

Confusion about all-knowledge is where [the Lord] says, **Everything that there is, both inner and outer dharmas, that has been cognized by Disciples and Pratyekabuddhas.**

Confusion about the path [of peace] is from where [the Lord] says, **[Should then a Bodhisattva], having stood on the path, [realize the Reality limit], up to, because through this the perfection of wisdom all noble persons have gone beyond to the highest nirvāṇa.**

Confusion about conjunction with and disjunction from suchness, the reality limit and so on is where [the Lord] says, **Furthermore in this perfection of wisdom, Suchness is contained, the Reality limit, the Dharma-element, it is not conjoined with any dharma, nor disjoined from it.**

Confusion about the absence of the state of sameness, about the fact that it is not shared in common, is where [the Lord] says the perfection of wisdom is **uninterrupted** [and cannot be taken away]<sup>55</sup> by all those who are hostile, **heretics, Māra**, or those in other vehicles.



Confusion about suffering and so on is where he says, **[Moreover the Bodhisattva] should course in the meaning of suffering**, up to, in [an understanding of]<sup>56</sup> **the literal meaning** (*yathāruta*).

Confusion about the essential nature of the cankers is where he says, Moreover, [Bodhisattvas] **should not course in**, [i.e., behave, thinking], **‘greed, hate, delusion have, or do not have, meaning** (*arthānārtha*).’ And why? He says why this is tenable with, **Because the Suchness of greed, hate, and delusion does not have, or not have, meaning for anyone**. Thus he negates that coursing in any dharma has, or does not have, a meaning, [i.e., he negates good and bad behavior]. And why? **Because the Tathagata, when he has known full enlightenment, has not apprehended any dharma**. He negates that the perfection of wisdom does anything meaningful or without meaning, because it has **no effect on the conditioned and unconditioned dharmas**; and he uses the example of **the Suchness of space** to say that the unconditioned that is the content (*artha*) [of the knowledge] of **all noble beings** does not benefit them, hence that they **reach the knowledge of all modes** by way of the non-duality of meaning and meaninglessness.

The absence of duality is the non-dual ultimate. Confusion about this is where [the Lord] negates that **a non-dual dharma reaches a non-dual dharma** and that **a dual dharma reaches a dual dharma**, to explain that [Bodhisattvas] reach [the knowledge of all aspects] when<sup>57</sup> they take none of these non-duals as a basis.

[The *Sūtra*]<sup>58</sup> has thus spoken in detail about the subdivisions of the conceptualizations, saying that all settling down on non-existence (*abhāva*) is the side opposing [the path of meditation]. Thus it says, “the knowledge of all aspects, Subhūti, takes non-existence as objective support,” establishing this knowledge with a single aspect that takes non-existence as objective support. Here the argument is that if nirvāṇa and the path do not exist all noble beings are non-existent. The [Lord’s] response is that all [noble beings]

are delineated relative to [or derive their dignity from] (*prabhāvita*) the unconditioned, the unconditioned does not itself come into being (*aprabhāvakatva*); hence [noble beings, the path, and nirvāṇa exist only when] taking ordinary convention as authority. And why? [The *Sūtra*] says this is tenable because the ultimate is not labeled by language (*a-vāk-patha-prajñapti*).<sup>59</sup> Then there is the argument that there is an unwelcome consequence: [The Tathāgata], having eliminated all the extremes [of being, non-being, and both], will cognize the last possibility (*koṭi*), [i.e., neither being nor non-being]. In response it says [the Tathāgata] does not cognize dharmas at that extreme (*koṭi*) because they are empty of their own-marks; he demonstrates them without knowledge of them [existing at an extreme]. Therefore it is tenable that non-existence (*abhāva*) is the objective support of knowledge. And so [Subhūti, at *Large Sutra* 479] says, **Doers of what is hard, Lord, are the Bodhisattvas who for the sake of beings set out towards full enlightenment, although no being is got at, nor the concept of a being and so on.**

With the end of these plagues, like gasps after holding your breath for a long time, troves of good qualities establishing complete happiness in the world like rivers and the sea coming totally together (*sarvābhisāra*),<sup>60</sup> lodge in that great being who is the store of the desired results. [*Ornament* 5.35-36]

This is where [the Lord] uses the example of a tree complete with leaves, blossoms, and fruit, and, based on Bodhisattvas being fields of merit, says they are for the sake of the entire world, so that [the world] may enjoy the many and various happinesses that are desired. He says, because they bend down as fruit, they are the store of that fruit, and identifies such a Tathāgata as a Tathāgata. And why? He says this is tenable with: [Bodhisattvas] reach the purification of the knowledge of all aspects because of the suchness of all dharmas, and says those who thus train in the perfection of



wisdom of suchness win the following advantages: they fulfill the [five] faculties [of faith and so on], work [for beings] themselves, gain knowledge of prayer, knowledge of the three periods of time, the weal of beings, purification of the Buddha-field, and the knowledge of all aspects, turn the wheel of the Dharma, and lead beings to nirvāṇa. The *Sūtra* passage for this is,<sup>61</sup> **Just as if, Subhuti, a man would want to plant a tree. At first he would not know the root of that tree, nor its branches, nor its trunk, leaves, flowers, or fruits. Having planted the sapling, he would from time to time look after it and water it; gradually that tree would become fully grown, with branches, leaves, flowers, and fruits; and the man would enjoy its leaves, flowers, and fruits. Just so, Subhuti, the Bodhisattvas, who for the sake of all beings set out for full enlightenment, will, coursing gradually in the six perfections, reach the knowledge of all modes. And they will serve all beings as if they were leaves, flowers, and fruits. Here, Subhuti, Bodhisattvas act like a leaf in that thanks to them beings are liberated from the three states of woe. They are a flower in that thanks to the Bodhisattvas, beings are reborn in good warrior families, good house-holder families, up to, amongst the gods of the realm of neither perception nor nonperception. The Bodhisattvas are fruit in that, after they have reached the knowledge of all modes, they establish those beings in the fruit of a Streamwinner etc. to: in the state of an Arhat, a Pratyekabuddha, and the knowledge of all modes. Coursing in this way, Subhuti, the Bodhisattvas, the great beings, are the bases (*śālin*) of the fruit that beings [will enjoy].**

[Maitreya] has explained conceptualizations that oppose the path of meditation. Now he has to explain the uninterrupted meditative concentration that comes immediately prior to reaching Buddhahood so he says,

[The *Sūtra*] compares the good [that comes when Bodhisattvas] have established a trichiliocosm of people in the wealth of Trainee and Rhinoceros-[like Pratyekabuddha]



realization, and in [all the stages of the Mahāyāna up to] the fixed state of a Bodhisattva, with the great merit of the uninterrupted meditative stabilization that comes just before reaching Buddhahood. [*Ornament* 5.37-38c]

This is where the *Sūtra* says one who establishes all the great trichiliocosm of beings in the production of the thought of perfect full enlightenment for all beings, [a thought] that comes with certainty from being (*niyātatva*) a Bodhisattva, advances to greater merit when compared to the merit of one who establishes them in **the Listener and Pratyekabuddha level**. Similarly, it says the Bodhisattva candidate [for Buddhahood] begets greater merit when compared with the merit of one who establishes all beings of the great trichiliocosm in the Bright Insight level; Lineage level; the Eighth level; the Seeing level; the Refinement level; the Desireless level; the Kṛtavī (“Those who have done the work to be done”) level; the Pratyekabuddha level; and the entrance into the fixed state of a Bodhisattva, to make known that the uninterrupted meditative stabilization is the immediately preceding cause of Buddhahood. There “the Bodhisattva candidate” is a candidate fit to receive the fourth result, not the eighth. [Question]: How do we know this? [Response]: The Tathāgata that immediately follows is superior, so it brings in such Bodhisattva candidates whose great merit begets the Tathāgata. Question: Of which Buddhahood is this uninterrupted meditative stabilization the immediately preceding cause? [Maitreya responds],

And that [Buddhahood] is the knowledge of all aspects.  
[*Ornament* 5.38d]

This is where [the Lord] says [Bodhisattvas] at such a stage should **attend to the knowledge of all modes**.

It asserts that non-existence (*abhāva*) is its objective support [condition], mindfulness (*smṛti*) its dominant [condition], and the state of calm its aspect. [*Ornament* 5.39ac]

This is where [Subhūti] asks about its objective support, dominant [condition], and aspect, and [the Lord] says, **Its objective support is nonexistence, its dominant function is mindful recalling.** [Qualm]: Knowledge of cessation is also an aspect of calm. [In response the Lord] says, **its mark is no-mark.** This makes it clear that he wants to say it is calmness in its essential nature, not calmness through the cessation of a real basis.

Now [Maitreya] has to explain wrong opinions<sup>62</sup> so he says,

Here those who give voice to a litany of disputes . . . [*Ornament* 5.39d]

“Here” now in this contextually appropriate place; “those who give voice” those following wrong opinions; they compose a great “litany of disputes” that unfold by way of various arguments, one entailing the other, in a line, simply to prevent growth, a path of disputation that prevents discourse and has no conclusion. How so? [In response Maitreya] then says this:

. . . assert six and ten wrong opinions based on the knowledge of all aspects saying an objective support is tenable, its own-being has been ascertained, [and opinions about] knowledge of the knowledge of all aspects, the ultimate and covering level, practice, the Triple Gem, the Sage’s skillful means and realization, error, possessing a path, counteracting and opposing sides, a mark, and meditation. [*Ornament* 5.40-42]

He means sixteen.

There the wrong opinion based on the knowledge of all aspects [by those who say] an objective support is tenable, is from where [*Large Sutra* 482-483] makes known the object (*viṣaya*) of the knowledge of all aspects by saying just that [knowledge of all aspects] is **nonexistence**, [or, has

non-existence as objective support], up to, **and everything up to the unconditioned element. And why? Because this [knowledge of all modes] has no own-being and hence is nonexistence**, [or, has non-existence as objective support. The Lord] says this, and others ask if non-existence is the own-being of this [knowledge. This is where Subhuti says], **For what reason has the knowledge of all modes no own-being?** The other party, [the Lord], declaring it is tenable that an own-being that comes about through connection (*sāmyogika*) is non-existence, says **all dharmas have non-existence for own-being.**

The wrong opinion of the own-being of the objective support, [i.e., of those who say the objective support has an own-being] is where the Lord says, **Moreover, [all] these [dharmas] have Suchness and so on for own-being**, [hence have] **nonexistence** [for their own-being. Subhūti then] argues: In that case the Bodhisattva **coursing in the perfections**, up to, reaching **the knowledge of all modes** is non-existent. To this [the Lord] responds, **Just that, Subhuti, is the skill in means of the Bodhisattva that he completely masters** (*parijayaṃ kṛ*) **all dharmas as having non-existence for own-being.** Furthermore, he says that endowed with the powers, and self-confidences, etc., in the Perfection of Wisdom and so on, they completely master the path to enlightenment; he says the mastery is in the sense of cognizing (*saṃvijñāna*) [those qualities of the Tathāgata] during that period of time, and that then, having fulfilled the perfections, **through a wisdom associated with one single moment, they reach the knowledge of all modes** through a non-produced forsaking of all the **defilements together with their residues.**

The wrong opinion of the knowledge of all aspects is where he says, **Surveying with the Buddha-eye**, [Bodhisattvas] do not apprehend non-existence and existence; those **coursing in the perfection of wisdom**, up to, reaching the knowledge of all aspects pay attention to the perfections and so on as non-existing. **And why? Because all dharmas**



that **have nonexistence for own-being** have not been made by noble persons because **dharma is devoid of dharma**. He says knowledge of an existing and non-existing dharma as an existing or non-existing dharma is not tenable at any of the four extremes (*koṭī*), and permits the delineation of existence and non-existence as worldly convention.

The wrong opinion of the two truths is where [*Large Sutra* 484] says [Bodhisattvas] give an exposition of existing and not existing for the sake of those who do not know the suchness of the ultimate and covering level.

The wrong opinion of the practice (*prayoga*) is where it says, [a Bodhisattva's pilgrimage is characterized] **as a pilgrimage** (*caryā*) **towards enlightenment**.<sup>63</sup> It says [Bodhisattvas] course (*car*) towards enlightenment free from the duality and the division of coursing and not coursing in **form** and so on, up to, **the conditioned element, the unconditioned element**.

The wrong opinion of the Buddha Jewel is where [the *Large Sutra*] says, **One speaks of a 'Buddha', O Lord**, pointing out the reason why (*kāraṇa*) [Buddha] is an expression for what is really there (*bhūtārtha*), explaining further the cause for (*nimitta*) using the expression Buddha—because [Bodhisattvas] **fully awaken** to the dharma that is really there, have **penetrated** to what is really there, and have **fully known** all dharmas as they really are, based on the three all-knowledges, respectively.

The wrong opinion about the Dharma Jewel is where [Subhūti] asks about a **synonym** (*adhivacana*) for **enlightenment**, and [the Lord] says enlightenment is a synonym for **emptiness** and so on; moreover he says enlightenment is a mere word, that enlightenment means an undifferentiated object, that **enlightenment is Suchness** and so on, that **enlightenment is a mere word and sign**; moreover he says that the Buddhas and so on have it, and Buddhas have fully known it so it is called *bodhi* ("enlightenment").

The wrong opinion about the Saṅgha Jewel is where [the Lord] denies that the enlightenment of [Bodhisattvas]

coursing in the Perfection of Wisdom is an objective support entity. [Subhūti argues]: In that case, the assistance of the perfections and so on would not exist, and [the Lord] says, [Bodhisattvas practice the perfections, but] refutes that they course in duality. [Subhūti argues] to the effect that, in that case, their wholesome roots will not grow steadily. [The Lord] refutes that by saying he does not see [the wholesome roots] of those who resort to dualities grow; hence, it is the wholesome roots of Bodhisattvas coursing in non-duality, that cannot be overpowered, that grow steadily. To make a presentation of the irreversible Bodhisattva Saṅgha he then states that those who, because they have honored the Buddhas, have gained the dhāraṇīs and are not lacking the Buddhas and Bodhisattvas reach the knowledge of all aspects.

The wrong opinion about skillful means is where [Subhūti] asks about the skill in means that is the cause for reaching this [knowledge of all aspects]. It is from where [the Lord] responds to this, explaining that [Bodhisattvas], **beginning with the first thought of enlightenment, give gifts to the Buddhas and so on endowed with attentions associated with the knowledge of all modes**; they protect beings with the skill in means that does not take the gift, donor, and recipient as a basis. He similarly explains in a detailed presentation the skill in the means of the perfection of morality and so on. [The Lord] says that based on their not swerving (*calatā*) towards the existence of any dharma—form and so on—[Bodhisattvas] **do not take hold of any reward and hence have the highest intelligence. And why? Because the own-being of these dharmas is nonexistence.**

The wrong opinion about clear realization is where [*Large Sutra* 491] says: It is not possible to know something that does not exist through something that does not exist, and it is not possible to know something that does exist through something that exists. [The Lord] denies that something that does not exist knows something that exists, and that something that exists knows something that does not.



[Subhūti argues]: In that case, the unwelcome consequence is that clear realization [or union] (*abhisamaya*) does not exist, and [in response the Lord says it does, as] the reverse of the four alternatives,<sup>64</sup> permitting [Bodhisattvas] with insight into the sameness of existence and non-existence clear realization.

The wrong opinion about error is where he says [error is] elaboration [or **delay**] (*prapañca*) that is settling down on the form skandha and so on as permanent or impermanent, ill or ease, self or not self; similarly, that elaboration is settling down on whether these **should or should not be comprehended**; similarly, settling down on the sense-bases, elements and so on, up to, **developing the** three doors to deliverance; similarly, settling down on developing the eight deliverances, nine successive absorptions; settling down on **transcending** the results, from Stream-enterer, up to, Pratyekabuddha enlightenment; and settling down on fulfilling the **ten stages of a Bodhisattva**, up to, settling down on entering on a **Bodhisattva's certain way of salvation**, purifying the **Buddha-field**, maturing beings, coursing in the perfections, meditating on all the emptinesses, producing **the powers, self-confidences**, eighteen unentangled [Buddhadharmas] and so on, reaching **the knowledge of all modes**, and forsaking **all the defilement and the residues relating to them**. He says Bodhisattvas do not have the aforementioned elaboration when they comprehend that, and says this is tenable with, **And why? For something that has its own-being does not elaborate**, [literally, “cook up”] **an own-being, and something that does not exist does not elaborate non-existence**. Since form and so on are free from elaboration, he permits [Bodhisattvas] to course in, [i.e., to practice] the Perfection of Wisdom free from elaboration. [There is then the implicit] question of the act of seeing (*vyavalokana*) all dharmas without elaboration. [In response, the Lord], starting from, **Moreover, Subhuti, form, etc. has no own-being**, says [dharmas] are without existence, are the cause of the act of seeing all dharmas without



elaboration, thereby making a presentation of entry into the Bodhisattva's way of certain salvation.

[Subhūti then argues]: Given that [dharmas] are without any own-being, there is no **path through which the Bodhisattva enters on the Bodhisattva's way of certain salvation**. [The Lord] responds with the example of the path of the Arhat that does not produce the [intermediate] results [of Non-returner and so on, even though it fulfills the requirements for doing so], and says Bodhisattvas reach the result of entry into the Bodhisattva's way of certain salvation through the knowledge of paths, and hence says that they **reach the knowledge of all modes** immediately after the adamant concentration in one single moment. The *Sūtra* passage for this is, **Just as the Arhat, Subhuti, after he has trained in all paths, enters on the certainty that he will win salvation, but does not attain the fruit, until he produces the fruit of the path [of the Arhat], just so the Bodhisattva, after he has produced all the paths, enters on a Bodhisattva's way of certain salvation, but does not reach the knowledge of all modes until the adamant concentration has been acquired** and so on.

The wrong opinion about the path is where [Subhūti argues]: If Bodhisattvas, after having fulfilled the knowledge of paths, should enter on the Bodhisattva's way of salvation, the unwelcome consequence is that they will necessarily, on fulfilling each of the paths, cause the realization of each of the results and become [a Bodhisattva on] the Eighth level [of candidate for Stream-enterer], and a [Bodhisattva on the Seeing level of a recipient of the result of] Stream-enterer and so on, because the Eighth and so on paths are different. [In response, the Lord], beginning with their first thought of enlightenment, makes a presentation of [Bodhisattvas] coursing in the perfections, transcending the eight Bright Insight and so on levels with cognition and vision, entering into the Bodhisattva's way of certain salvation, and reaching the knowledge of all aspects through the knowledge of paths. He says this is tenable with, **And why** [are

they able to do so]? Because it is the mark of Bodhisattvas to **patiently accept the cognition and forsaking of the Eighth-lowest, up to, the Pratyekabuddha**, in the sense that [Bodhisattvas] uncover<sup>65</sup> (*āviṣkṛ*) those realizations reached by the Listener's path, and thereby fulfill the knowledge of paths and so on. They know full enlightenment through that process and become life-giving fruit<sup>66</sup> for all beings, i.e., become the cause for all beings to approach (*upagama*) the results [of their respective paths] according to their aptitudes. [Subhūti], bemoaning the fact that it would be a separate and so on path,<sup>67</sup> separate from the Listener's path and so on, asks about the knowledge of paths' path. [The Lord] says it is the path of those [Bodhisattvas] who fully know the **modes, tokens, and signs** of all paths and **proclaim** them and **make them known** to others, that produces the analytic knowledge that knows all the appropriate **languages, agreed symbols and meaningful sounds which are used for communicating** knowledge to all beings in all worlds **in the great trichiliocosm**, and know they are **just so many echoes**. [He says this] to make known that it is the perfect means for the welfare of others. He says having fulfilled the knowledge of paths they know the aspirations (*āśaya*) of beings, in order to make known that their practice for the welfare of others is not in vain. He says they know the paths that lead to the hells and so on, and the results of each of those states of woe, and that they should know from what stops their causes and results, up to, know the path to the heaven of neither discrimination nor nondiscrimination and its result, and the dharmas that act as wings to enlightenment, up to, great compassion. And he says that they establish beings in the results in accordance with the paths. He says this is tenable with, **And why? Because for them the faculties of people are well delineated** (*puruṣendriyāni suvibhaktāni*), [i.e., they have perfect knowledge of the capacities of different individuals].<sup>68</sup> "Well delineated" means they know them well through the differentiation of lineages. The word *puruṣa* ("man") [rendered "person"] does



not exclude women, because the Grammarians (*śābda*) say, “the feminine is with the masculine.” The “faculties” are the faith and so on faculty. [Subhūti] says the dharmas of enlightenment that are its wings, [or, are on its side] are, from **not conjoined not disjoined**, up to, **undefinable, non-reacting, with the one mark—no mark**, so he asks how can they be dharmas that **act to bring about enlightenment**? [The Lord’s reply] makes known that the explanation is just for the sake of beings who do not know that it is so.

The wrong opinion about the opposing and counter-acting sides is where [the Lord, at *Large Sutra* 496] says, **But Subhuti, from form etc. to: the knowledge of all modes, all the dharmas in this holy Dharma-Vinaya are not conjoined or disjoined** and so on.<sup>69</sup> They are labeled by way of worldly convention for the sake of introducing beings to them. [Bodhisattvas] **should not penetrate**, and do **penetrate, through cognition and vision** the levels of the Listener and so on and the knowledge of all aspects. He says [all noble beings] are **not conjoined with nor disjoined from greed**, up to, the noble Dharma-Vinaya is the *vinaya* of, [i.e., pacifies] cankers;<sup>70</sup> [noble beings] are not conjoined with nor disjoined from the four concentrations, up to, they are not conjoined with nor disjoined from all noble realization dharmas. He says this is tenable with, **And why? Because all dharmas are immaterial, undefinable, non-resisting, with one mark only, i.e. no mark. The immaterial and undefinable and so on are not conjoined with nor disjoined from the immaterial and undefinable and so on.**

The wrong opinion about the mark is where [Subhūti argues] that here, those who have trained in perfections that are immaterial, undefinable, nonresisting, and with one mark—no mark, know without apprehending any of the marks [of practice dharmas]. Given that they have to train in all dharmas that are without marks, they will not **transcend** and so on **the level of Disciples** and so on. There is no training in the marks [of dharmas] because all dharmas are



marked by no mark, as immaterial, undefinable, non-resisting. [The Lord] says this is tenable with, **And why?** Because if there was no mark earlier, [there is nothing] without a mark after it. Thus he refutes training in the mark [of a dharma] and in something without a mark. He says this is tenable with, **And why? Whether the Tathagatas are produced or not, just so is this unmarked Element established.**

The wrong opinion about meditation (*bhāvanā*) is where [Subhūti, at *Large Sutra* 498] says, **If all dharmas** have the single mark of being **without marks**, it is not tenable that [Bodhisattvas] develop (*bhāvanā*) the Perfection of Wisdom. They will not **transcend the level of the Disciples** and so on and **enter on the Bodhisattva's special way of salvation.** [The Lord] refutes [that dharmas have] one mark or many marks and permits meditation on that [ultimate nature of dharmas] without marks. [Subhūti] asks about that with, **How** [do they do it]? [and the Lord] says, **the undevelopment of the development of form is a development of the perfection of wisdom,**<sup>71</sup> and similarly, **the undevelopment of the development of feelings** and so on, eye and so on, form [as an object of eye] and so on, eye-consciousness and so on, contact between those [eye and form] and so on, feeling with that as a condition and so on, the six elements of earth and so on, dependent origination, its [twelve] links—pain, [lamentation] and so on, **toiling and withdrawal** marked by taking up and rejection, the first concentration and so on, love, compassion, joy, and equanimity, the formless absorptions, the mindfulness of method<sup>72</sup> based on the six mindfulnesses [of the Triple Gem and so on], the perception of impermanence, suffering, and not-self, the perception of a self, a being and so on, the perception of permanence and impermanence, lovely and not lovely, happiness and suffering, and peace and not peace, the applications of mindfulness and so on in the wings of enlightenment, emptiness, signlessness, and wishlessness, the eight deliverances, nine successive absorptions, the meditative

stabilizations with applied and sustained thought, without applied and sustained thought, and the noble truths **is the development of the perfection of wisdom**. The knowledge of suffering, origination, cessation, path, extinction, non-production, and dharma; the knowledge of the selfless, [or, that is subsequent], knowledge on the covering level, knowledge that is mastery,<sup>73</sup> and knowledge [of reality] taken at face value (*yathāruta*); all the emptinesses, the direct knowledges, the powers, self-confidences, analytic knowledges, and unentangled Buddhadharmas, the meditative stabilization and dhāraṇī doors, great compassion, the results of Stream-enterer and so on, Pratyeka[buddha] enlightenment, the knowledge of all aspects, **and the forsaking of all the defilements and of the residues relating to them is the development of the perfection of wisdom**.

The word *bhāvanā* ("meditation," "development") is to make known the path of meditation that has been explained, in brief and at length, based on the clear realizations of the three all-knowledges. The word *vibhāvanā* ("separation from meditation," "non-development") is to make known the path of meditation as it actually is in its essential nature (*yāthātmya*). The many words for the specific and general marks of form and the other different dharmas are to make known the objects of the above path of meditation. [Subhūti] asks about the long, aforementioned list with, **How is it [that the development of the undevelopment is the perfection of wisdom?** In response the Lord] permits [meditation] devoid of meditation (*abhāvanā*) on the essence (*bhāva*) of form and so on, [i.e., that does not essentialize it; meditation on] the knowledge of all aspects, on the sides opposing that, and on the latent propensities. **And why? Because, Subhūti, in anyone who has the notion of existence (*bhāva*) no development (*bhāvanā*) of the perfection of wisdom can take place.** He says this is tenable with, **And why? Because**<sup>74</sup> [when they think], "this is me," in regard to a real thing (*bhāva*) there is attachment to both extremes [of being, and not being], so they **can have no**



**emancipation, and cannot develop** any of the dharmas on the counteracting side. [Subhūti] asks what is the mark of **existence** (*bhāva*) and **nonexistence**. [The Lord] teaches that the perception (*saṃjñā*) from form, up to, the perception of the conditioned and unconditioned element, and the non-perception of those, respectively, is duality. **As far as there is duality, there is existence, as far as there is existence there are karma formations; as far as there are karma formations beings with wholesome roots are not liberated** from suffering. He says those who perceive duality have no purification dharmas—the perfection of giving and so on, [and Subhūti argues]: If that is the case, then the unwelcome consequence is those who perceive non-existence do not develop any of the purification dharmas either. The Lord agrees, and says, **So it is, Subhuti, so it is**, negating that Bodhisattvas who course in the Perfection of Wisdom have any discrimination (*saṃjñā*) of existence and non-existence, thereby pointing to the path and result of [Bodhisattvas] with **the adaptable patience** (*anulomikī kṣānti*), in order to make known the path and clear realization dharmas in the [above] passage that discourses (*paryāya*) on the non-existence [of all dharmas; to make known that they] therefore have non-existence for their own-being; and [to make known that] therefore no clear realization knowledge other than the objective support dharmas [all of which are non-existent] exists. [Subhūti argues]: If that is the case the unwelcome consequence is that the Tathāgata will not **fully know all dharmas and reach the dominion over the range of all dharmas**.

[The Lord] then said, **I formerly dwelt in the attainment of the first trance, which is detached from sense desires, detached from evil, unwholesome dharmas, with applied and discursive thought, born of detachment, full of joy and ease**. Starting from there he predicted correctly which beings would be in the three groups, [those destined to become perfect, those destined to do wrong, and those whose future is uncertain], and having mastered himself,



understood the non-existence that is the own-being [of all dharmas], and demonstrated the Dharma. [Subhūti] asks, **How is it** that you had that sort of understanding? and [the Lord says], Subhūti, **if the sense desires had an own-being**, or if they became something non-existent<sup>75</sup> [he would not have been able to do what he did and so on], demonstrating, thereby, that the understanding he enjoyed [did happen because all dharmas lack any essential nature].

There take something's "existence" (*bhāva*) as its *sva-bhāva* ("own-being"); its non-existence (*abhāva*) as the annihilation of that thing.

These, then, are the grounds of the sixteen wrong opinions based on the knowledge of all aspects made into a long and detailed section that includes the determinations of those who give voice [to disputations].

One should understand that [Maitreya], having understood those in this way, has explained what he taught [at *Ornament* 1.15-16, "Eight topics figure in the description of] culmination clear realization: sign, its increase, steadying, and mental composure, four types of antidote to four types of conceptualization on each of the paths called seeing and meditation, uninterrupted meditative stabilization, and wrong practices."

That completes the fifth, Culmination Clear Realization Chapter of the *Perfection of Wisdom Instructional Treatise Called "Ornament for the Clear Realizations."*

## CHAPTER SIX

### *Serial Clear Realization*

Now [Maitreya] has to explain serial clear awakening, so, to give a presentation of serial clear awakening [Subhūti, at *Large Sutra* 502-503], asks **how**, if **all** realization **dharma**s have **nonexistence for own-being**, can one conceive of a **Bodhisattva's gradual activity, training, and progress**? The word "activity" is to take in the production of the thought, the word "training" is to understand the aids to penetration [level], and the word "progress" is to understand the paths of seeing and meditation. The three are so that one will know it is serial clear realization. [The Lord], from, **Just from the first, Subhuti, the Bodhisattva, the great being** [in the presence of the Buddhas and Lords, has heard that all conditioned things have no own-being] **even as little as the tip of a hair**, says he determined, **Whether I will, or will not, know full enlightenment, just nonexistent are all dharma**s. He teaches that he entered on [the path to] full enlightenment and made efforts at the serial training and so on in order to stop those who perceive existence from perceiving existence. So, because he committed himself to [work for] others' welfare through the sequence of the clear realization, this is to make known [that dharma]s have an existence based on agreed symbols.

You should also know that this serial clear realization is in thirteen [parts]. What are they? [In response Maitreya] says,

[The Lord] asserts that serial activity is giving, up to wisdom, and the mindfulnesses of the Buddha and so on that

have non-existence (*abhāva*) for their own-being (*sva-bhāva*).  
[Ornament 6.1]

There the clear realization of the perfection of giving in a series starts from where [the Lord, at *Large Sutra* 503-505] says, **[When he courses in the perfection of giving], he himself gives gifts, to make known the Bodhisattvas' gradual activity** [i.e., series of deeds, from the first production of the thought up to the deeds of a Buddha] (*anupūrvakriyā*) **through giving.**

The clear realization of the perfection of morality in a series starts from where he says, **he himself courses in the perfection of morality**, to make known the Bodhisattvas' gradual activity through morality.

The clear realization of the perfection of patience in a series starts from where he says, **he himself courses in the perfection of patience**, to make known the Bodhisattvas' gradual activity through patience.

Similarly, for coursing in each of the perfections of vigor, concentration, and wisdom, he sets forth each of the increasing serial activities, thereby teaching serial clear realization.

The clear realization of mindfulness [or recollection] of the Buddha in a series starts from where [the Lord] says those [Bodhisattvas] who, **from the first thought of enlightenment onwards, with attentions associated with the knowledge of all aspects, resolutely believe in all dharmas having nonexistence for own-being** recollect the Buddha by recollecting without attending to the Tathāgata through form and so on. **And why? Because** [form and so on] **have no own-being and what has no own-being, that is nonexistent. And why? Because a nonrecollection and nonattention is the recollection of the Buddha.**<sup>76</sup> And again, those who do not pay attention to the major and minor marks **recollect the Buddha.**<sup>77</sup> Similarly, those who do not pay attention to the heap of morality and so on recollect [the Buddha], those who do not pay attention to the ten



powers and so on recollect [him], and those who do not pay attention to dependent origination recollect [him]. Thus there are five recollections of the Buddha. With the first they have produced the thought, and with the [remaining] four there are the four aids to penetration. When they train in them in that way and fulfill, [of the thirty-seven dharmas] in the wings of enlightenment, the four applications of mindfulness and so on there is the path of seeing. Up until they fulfill the knowledge of the knowledge of all aspects there is the path of meditation. You should know that even though [serial practice recollection] is informed by [knowledge of] non-existence as own-being, still, the wise knowledge of serial activity and so on is cultivating the recollection of the Buddha [on the covering level in this way].

In exactly the same way, not paying attention to wholesome, unwholesome, neutral and so on dharmas is recollecting the Dharma.

**The four pairs of men**, [i.e., Stream-enterers and so on] come from meditation on (*prabhāṇita*) non-existence that is the own-being [of all dharmas], so they pay attention without being there (*abhāvitvena*); so **not recollecting and not paying attention** is recollecting the Saṅgha.<sup>78</sup>

**From the first production of the thought onwards** [Bodhisattvas] are grounded in **unbroken** (*akhaṇḍa*), **flawless** (*acchidra*), **unadulterated** (*aśābala*),<sup>79</sup> **unspotted** (*akalmāṣa*), **untarnished** (*aparāmrṣṭa*), **autonomous**<sup>80</sup> **morality, morality which has been lauded by the wise** (*vijñāpraśasta*), **which one has well taken upon oneself** (*susamātte*), **which is conducive to concentration** (*samādhi-samvarttanīya*); they pay attention to that morality as having non-existence for its own-being, without recollecting and without paying attention. That is the recollection of morality. There “unbroken” morality is by not resorting to another vehicle, “flawless” morality is by avoiding getting upset, “unadulterated” morality is by not getting mixed up with bad people and cankers, “unspotted” morality by increasing partial purity [to full purity], “untarnished”

morality by not praying for [good] rebirth, “autonomous” morality by going where one wants to go, morality “which has been lauded by the wise” is not criticized by the knowledgeable, morality “which one has well taken upon oneself” by guarding the faculties, and morality “which is conducive to concentration” by strengthening the collections of [pre-requisite causal] branches of the concentrations.

They pay attention to giving **Dharma** and **fleshly things** (*amiṣa*) as having non-existence for their own-being, without recollecting and without paying attention. That is the recollection of renunciation (*tyāga*).

They pay attention to Stream-enterers born in the six classes of gods found in the Desire Realm, and to Non-returners in the Form and Formless Realms as having non-existence for their own-being, without recollecting and without paying attention. That is the recollection of the gods.

[The Lord says, **It is thus**] **that one conceives of the gradual activity, [training, and method of the Bodhisattva who attends to the six recollections].**

[Qualm]: But in another sūtra passage [the Lord] says this: “One should recollect two classes of gods—those in Tuṣita and in the Pure Abodes.” [Response]: There is no fault because he says that, intending persons who have not been combined [with those other categories].

The serial clear realization through knowing that all dharmas have non-existence for their own-being is where [the Lord] says of Bodhisattvas who are training in all the emptinesses, and in the dharmas in the wings of enlightenment, the noble truths, immeasurables, concentrations, formless absorptions, beliefs, meditative concentrations, dhāraṇī doors, three doors to deliverance, powers, self-confidences, ten perfections, and great compassion, that they fully know dharmas have non-existence for their own-being. [It is thus] **that one conceives of the gradual activity** and so on.

[Subhūti argues]: If the own-being of all dharmas is non-existence, the unwelcome consequence is that every-

thing is not there, and hence everything is absolutely annihilated, and that is nihilism (*nāstika-vāda*). [The Lord] refutes that by saying: Given that non-existence is the own-being [of all dharmas], one cannot get at **is-ness** and **not-is-ness** (*nāstitā*).

Even though he does not himself have any doubts, for the sake of persons in the future, the Venerable Subhūti asks if it is not the case, given that non-existence is the own-being [of all dharmas, that Bodhisattvas] do not **set out to fully know enlightenment for the sake of beings**. [The Lord says] **to that extent** (*tata eva*) it is established [that they do set out]. **And why?** He refutes that **someone who has the notion of a basis** [gains] **attainment and reunion** (*abhisamaya*), and says only those who have no notion of a basis gain attainment and clear realization (*abhisamaya*) because they do **not upset the Realm of Dharma**. [Subhūti argues]: In that case [Bodhisattvas] would not stand on the ten levels, and [the Lord says], **just so far as** [they do not take the levels as a basis] is reality (*artha*), [i.e., the levels and so on] established as he asserts. [The Lord] prohibits making a difference between **the baseless** (*anupalambha*), [i.e., taking nothing as a basis] and giving and so on, and asserts the special feature of those whose meditation is informed by taking nothing as a basis, saying that they **fully know right and perfect full enlightenment**.

Based on this, you should know that [Maitreya] has completed what he said [at *Ornament* 1.16], “They proclaim the three and ten serial [clear realizations].”

The Gradual Training Chapter, the sixth, Serial  
Clear Realization Chapter of the *Perfection*  
*of Wisdom Instructional Treatise Called*  
*“Ornament for the Clear Realizations.”*



## CHAPTER SEVEN

### *Clear Realization in a Single Instant*

Now [Maitreya] has to explain clear awakening in a single instant, so, to give a presentation of single instant clear awakening [Subhūti, at *Large Sutra* 509], asks **how does the Bodhisattva, the great being, coursing in the perfection of wisdom acquire with one single thought the six perfections.** You should further know that this single instant clear realization is of four types.

[First], based on any one of [the perfections of] giving and so on marked by including, in a single instant, all dharmas without outflows [Maitreya] says,

You should know the Sage's full awakening in a single instant from the incorporation of all [dharmas] without outflows in each of the perfections of giving and so on.  
[*Ornament* 7.1]

This is where [the Lord] says [Bodhisattvas] taken hold of by the perfection of wisdom take hold of the perfection of giving, up to, **the eighty minor signs**; that a single instant of clear realization of those who do not perceive duality includes all bright dharmas; and that those who have **stood in a thought without outflows** give gifts without reviewing its signs, [i.e., gift, recipient, and donor, thinking], "I give what? I give to whom? Who gives?" He says this is the single instant clear realization in the form of the non-apprehension of all dharmas. [Subhūti argues]: The perfections and so on are **without signs and uneffected** (*anabhisaṃskṛta*) so there is the unwelcome consequence that

[Bodhisattvas] do not fulfill them. [The Lord] refutes this, saying: [Bodhisattvas] who have been dissuaded [by those who say], “What use to you is this flood of giving unnecessary gifts?” still do not turn back from giving and so on, [the results of which they have] dedicated [to full enlightenment] without taking [object dedicated, act of dedication, or one who dedicates] as a basis. With the example of **the Paranirmitavasavartin gods**, [i.e., gods that magically produce things they then control], he declares that [such Bodhisattvas] fulfill all purification dharmas such as the perfections and so on. You should explain morality and so on as given in detail in [*Large*] *Sūtra* [509-516]. Here is the *Sūtra* passage for this [first of the four single instant clear realizations]: **Just as the Paranirmitavasavartin gods satisfy all their needs by mind alone, so does the Bodhisattva . . . fulfill the perfections** and so on by mind alone.

[Qualm]: How, given that the meditation takes one dharma without outflows as being an objective support, can it take hold of all dharmas that are without outflows? [Response: Thinking], “One should at least give an ordinary example for this topic,” [Maitreya] then says,

Just as the whole water wheel moves at once when someone sets even one paddle in motion, so too knowledge in a single instant. [*Ornament* 7.2]

There, he intends knowledge from an earlier propulsive force.<sup>81</sup>

[Second], based on the single instant clear realization of the maturation state (true nature of dharmas) of all dharmas without outflows, [Maitreya] says,

When the perfection of wisdom that arises from the maturation (true nature of dharmas) of all bright [dharmas] is born, there is knowledge in a single instant. [*Ornament* 7.3]

This starts from where the Lord, making a presentation of purification side dharmas in the matured state, [i.e., from

the perspective of their ultimate nature], says, **Here the Bodhisattva who courses in perfect wisdom does not re-view any dharmas as truly real** (*sad-bhūta*), or as totally real (*pariniṣpanna*), to make known that, having fulfilled the Perfection of Wisdom through practice without signs, they fully awaken in a single instant to the fact that maturation [dharmas viewed from the perspective of their ultimate nature as dependent originations], are produced and cease simultaneously.

[Third], based on the single instant clear realization that all dharmas are without marks, [Maitreya] says,

“Having stood” in dream-like dharmas, [Bodhisattvas] who “course” in giving and so on find with a single instant [of knowledge] that dharmas have no marks. [*Ornament* 7.4]

This is where [Subhūti argues]: The unwelcome consequence is that there is no single instant clear realization, because it is untenable that dharmas marked as **totally different** to each other are found together as a single dharma. [The Lord], starting from [*Large Sutra* 517], **Here, Subhuti, the Bodhisattva, who courses in perfect wisdom, having stood in the conviction that the five appropriating skandhas are like a dream, up to, cognizes that all dharmas are without marks**, says in detail that there is a single instant clear awakening that all dharmas are without marks. [Dharmas] are “like a dream” have the nature of a dream, and are “without marks” (*alakṣaṇa*) without existence (*abhāva*). Thus there is a match between the example and the dharma it exemplifies. This actual nature, [i.e., being dream-like, and without any essential nature], is perfectly established, because, when [Bodhisattvas course in the perfection of] giving and so on, their practice is exemplary<sup>82</sup> if they pay attention to emptiness with and without interruption, [i.e., both when they are in equipoise and when they are in the subsequent state]. And [it is perfectly established] because, in the state where they have experienced and realized the



necessary accumulations, there is no differentiation between dharmas that are of one taste.

This is where it says,<sup>83</sup> “The enduring skandhas are like a dream; they are not there at all. Enlightenment is dream-like in nature too. Thus the skandhas and this Bodhisattva are not two nor divided.”

Similarly, using these examples of a dream and so on, you should explain the five perfections of morality and so on exactly as in the *Sūtra*.

[Fourth], based on the single instant clear realization that all dharmas are marked by non-duality, [Maitreya] says,

One does not view a dream and the experience (*darśana*) of it dualistically. Similarly,<sup>84</sup> [Bodhisattvas] see with a single instant [of knowledge] the non-dual true reality of dharmas. [Ornament 7.5]

This is from, **Here the Bodhisattva, who courses in perfect wisdom, has not seen the dream or the one who sees the dream, up to, Because these [dharmas] on the one hand and that perfection [of wisdom] on the other are not two nor divided.** [The Lord] is saying that there is a single instant clear awakening to the fact that all dharmas are marked by non-duality. [Subhūti argues]: If all dharmas are undifferentiated, the unwelcome consequence is that there is no **distinctive definition** (*nirdeśa*) **of wholesome or unwholesome** dharmas and so on, (he means articulating them is to have given dimensions to what causes them to be there). [The Lord responds]: They are inexpressible **in the Dharmahood of dharmas**, and similarly, skill in the own-being of all dharmas perfectly establishes the labeling of the Dharma Body.

Thus [Maitreya's] statement [at Ornament 1.16], “And single instant full awakening with four marks” should be viewed as connected with this section.

[Qualm]: Some say this contradicts the sūtra that says,<sup>85</sup> “Here, this is the discernment (*vicaya*), with an

associated attention to dharmas without outflows, of noble Listeners paying attention to suffering as suffering, paying attention to the origin as the origin,” and so on, up to, “paying attention to the path as the path,” and so on. [Response]: This is not a valid objection, because that is speaking about noble Listeners and this is the clear realization of Buddhas. There is much the learned have to say in connection with the definition of single instant clear realization, in order to stop such foul exhalations from the poison of taking things as real bases, joined with a fixed habituation to the unbroken flow of saṃsāra.

And what is the meaning of the word *abhisamaya* (“clear realization”)?<sup>86</sup> *Abhi* is *abhimukha* (“facing”); the word *sam* is an expression for [*samyaktva*]-*niyata* (“certainty about the perfect state [safely out of this world]”); *aya* is realization. Hence, *abhisamaya* means knowledge or understanding—the direct, perfect determination of things as they are.

The Fulfillment of Training Chapter, the seventh,  
Single Instant Clear Realization Chapter of the  
*Perfection of Wisdom Instructional Treatise Called*  
*“Ornament for the Clear Realizations.”*

## CHAPTER EIGHT

### *Dharma Body*

Now [Maitreya] has to explain the Dharma Body. You should know it threefold, [i.e., under three headings]: Own-being, [i.e., Essential Nature] Body, Enjoyment Body, and Emanations Body.

Based on the Own-being Body he says,

The Sage's Own-being Body has for its mark the essential nature of those dharmas without outflows that have reached complete purity. [*Ornament* 8.1]

You should know that the Lord's Own-being Body is that totally pure, essential nature, i.e., own-being (in the sense that it is not artificially made up) of all dharmas without outflows endowed with the Dharma Element. That an "own-being," [i.e., the natural form of something] is *akṛtrima* ("not fabricated, not artificially made up") is established in the ordinary world. The extraordinary path [that transcends the ordinary world] causes [Bodhisattvas] to reach [that Own-being Body]; it is not the maker [or fabricator] (*kartr*) of it.<sup>87</sup>

[Question]: What, then, are the dharmas without outflows that are (*bhūta*) the Dharma Body on account of which there is completely, perfectly pure, own-being?<sup>88</sup>

They say the Dharma Body is the dharmas in the wings of enlightenment, immeasurables, deliverances, sequence of nine meditative absorptions, ten complete [immersions] (*kṛtsna*, Pali *kasiṇa*), the stations (*āyatana*) of mastery divided



into eight kinds, [*samādhi* through which there is] no-war (*araṇā*), knowledge of prayer, direct clairvoyant knowledges, analytic knowledges, the four kinds of total purity, ten controls, ten powers, four self-confidences, the absence of [faults] you conceal, threefold application of mindfulness, a state that in its true dharmic nature does not forget, the destruction of residual impressions, great compassion for beings, the unentangled dharmas of just the Sage that are proclaimed as eighteen, and the knowledge of all aspects. [Ornament 8.2-6]

The *dharmā-kāya* (“Dharma Body”) is the *dharmā[tā]-kāya* (“True Nature of Dharmas Body”) with the abstract noun ending [-*tā*] elided, [i.e., the collection of qualities that come together in enlightenment seen as dependent originations].

[First], I have given a detailed explanation of the four applications of mindfulness and the other dharmas in the wings of enlightenment and so on in the explanation of the Path Equipment section.<sup>89</sup>

[Second], the immeasurables are love and so on, [i.e., compassion, joy, and equanimity], that are without a limit as I have explained.<sup>90</sup>

[Third] is the eight deliverances. The first is when those with form see form; the second when those with the perception of form inside see form outside; and the third when those who have focused on the pleasant [form] deliverance with their bodies dwell in perfect accomplishment. [Then] there are the four stations of endless space (*ākāśānantyāyatana*), infinite consciousness (*viññānānantyāyatana*), nothing at all (*ākīṃcanyāyatana*), and neither discrimination (*saṃjñā*) nor non-discrimination, and the single absorption into the cessation of feelings and discrimination. Thus there are eight. [Dissolve the compound word *ākāśānantyāyatana*, the first of the four stations, as follows]: *ānantya* (“in a state without end”) is because it is without the end (*anta*) that exists when there is exhaustion [as when lamp-oil ends], a cut

[as when land ends in a cliff], and use [as when food ends when it is used up]. Space (*ākāśa*) that has no end (*ananta*) is space without end (*ākāśānanta*), and the abstract noun formed from that is *ākāśānantya* (“endless space”). This is the causal sign (*rgyu mtshan*, \**nimitta*), the name “space,” in the sense of the basis (*rten*, \**āśraya*) [for the consciousness of it]; endless space exists for this concentration as its standing ground (*gnas*, \**sthāna*) so it is the endless space *āyatana* (“station”), as when you say “station of the gods” (*devāyatana*). A “station” (*āyatana*) is a “station” (*sthāna*);<sup>91</sup> “endless” because there is no end by cutting or by use.

[Dissolve the compound *viññānānantyāyatana* as follows]: Consciousness (*viññāna*) that has no end (*ananta*) is consciousness without end (*viññānānanta*); *viññānānantya* (“endless consciousness”) is the abstract noun formed from that. This is the name for the consciousness that knows (*pravṛt*) space. As before, endless consciousness exists for this concentration as its standing ground so it is the endless consciousness station (*āyatana*).

[Dissolve the compound *ākīṃcanyāyatana* as follows]: In it there is not even a tiny subdivision or anything (*kiṃcana*) remaining so it is *ākīṃcana* (“without anything”); the abstract noun formed from that is *ākīṃcanya* (“the state of nothing at all”). It is the name for being separated from the consciousness of the station of endless space. As before, nothing at all exists for this concentration as its standing ground, so it is the station (*āyatana*) of nothing at all.

[Understand the compound *naīva-saṃjñā-nāsaṃjñāyatana* as follows]: The concentration with its associated states<sup>92</sup> neither has discrimination (*saṃjñā*), nor has it no discrimination because of the absence of gross discrimination and the presence of subtle discrimination. Thus it is neither discrimination nor non-discrimination. It is neither discrimination nor non-discrimination and it is a station (*āyatana*) because it is not other than the thinking mind sense-field (*āyatana*) and dharma, [i.e., object of the thinking mind] sense-field.

Furthermore, [meditators] reach all of these by surmounting (*atikrama*), [i.e., deepening] focus, not by surmounting a branch (*aṅga*), [the presence or absence of which defines a particular] concentration. For example, it is not as in the first concentration and so on where, without forsaking the single pointed focus on complete [immersion] into earth (*prṭhivī-kṛtsna*), [meditators ascend from one concentration to the next] when they have surmounted, [i.e., no longer make use of] the branch of applied thought (*vitarka*) and so on.<sup>93</sup>

Of these, the first [station] is [reached] when they have surmounted signs of form, [i.e., color, sound, smell and so on that serve as catalysts for the inner consciousness of them]. The second is when they have surmounted space; the third when they have surmounted the consciousness of space; and the fourth when they have surmounted the absence (*dn̄gos po med pa*, \**abhāva*) of the consciousness of space. Thus they reach all of these not by surmounting a branch, but just by surmounting, [i.e., deepening] a focus, because they all have two branches, namely, equanimity (*upekṣā*) and single-pointedness (*cittaikāgrya*).<sup>94</sup> You should understand them like [pieces of cloth of the same size] made out of thick, thin, thinner, and very fine [thread] that are superior, far superior, and really far superior based on the earlier ones.

I have given an additional explanation of the deliverances in my explanation in the Full Awakening to All Aspects section.

[Fourth], the nine successive absorptions are the four concentrations, the four formless absorptions, and the cessation absorption.

[Fifth], the ten complete [immersion] (*kṛtsna*, P. *kaṣiṇa*) stations (*āyatana*) are as follows: there are eight complete [immersions] into earth, water, fire, and wind; blue, yellow, red, and white; and the complete [immersion] in space and the complete [immersion] in consciousness.

Of these, the complete [immersion] in earth is as follows. Practitioners arise from the meditative stabilization



of the first concentration over which they have mastery because of the power of habituation. They pay attention just to the second concentration as delightful, as counteracting the obscurations attendant on this absorption, having seen its shortcomings—"its branches are weak" because applied thought [that is still present in the first concentration] is gross. They do not cling absolutely to the first concentration, and, in order to reach the second, attend on just the applied thought branch as gross and the sustained thought and so on branches [defining the second concentration] as delightful. But they do not do this, [as in the ordinary cultivation of special insight], by taking this as the reason to eliminate the gross branch, and gain the delightful branches, but rather by paying attention again and again to [the focus of their meditation on bare earth, thinking], "this is the earth, this is the earth." Thus is presented the complete [immersion] in earth.

You should understand the nine complete [immersions] in water and so on in this way too. As before, they meditate and become habituated; then, just the water element not made into a river, pond, reservoir and so on, is the [focus during] complete [immersion] in water; and similarly, the spreading flames in firewood [illustrative of just the fire element], is [the focus during] the complete [immersion] in fire; and when you look and see the wind blowing through young bamboo, and leaves on vines and so on that are stirring in the wind it is the wind [element during complete immersion in wind]. The patch of blue in flowers, precious stones, clothes and so on is [the blue that is the focus during] complete [immersion] in blue, and similarly just those yellow, red, and white [patches] are [the yellow and so on that are the focus during] the complete [immersion] in yellow and so on. [The whiteness in] tin, silver, the circle of the moon and so on is [the focus during] the complete [immersion] in white.

Looking at the splash (*maṇḍala*) of light you find on the wall and floor when moonlight or sunlight shines into a

dwelling and so on through an aperture, and looking at the drops of moonlight and sunlight you get on the forest floor when it penetrates through holes in the forest canopy [or through walls made of branches] is the complete [immersion] in consciousness.<sup>95</sup> [The focus during] the complete [immersion] in space arises as the inside of a dwelling, a hole in the wall and so on.

Such [complete immersion] does not arise in neophyte meditators who have not yet completed the meditation, and are not yet habituated. You should therefore know the special features of the groundwork (*parikarman*) [for each complete immersion].<sup>96</sup>

The groundwork for the complete [immersion] in water is as follows: [Meditators] should fill a begging bowl, an earthen pot or whatever with pure water, either fresh rainwater free of any of the different colors, blue and so on, or that has been strained through a clean cloth, set it in a suitable place, seat themselves comfortably, and start with directing their attention to it.

For the groundwork of the complete [immersion] in fire, at the foot of a lone tree or lean-to they should chop up oily hardwood, pile it up in a heap as it is done for firing pots, make a hole measuring a hand width (*vitasti*) and four fingers wide in either a leather screen or mat, and having placed it in front of the seat, seat themselves comfortably, and paying attention not to the grass and sticks below or the plumes of smoke above, they should apprehend the sign as the dense mass of flame in the middle.

For the groundwork of the complete [immersion] in wind, they should sit down inside close to a hole in the wall if there is one, or, if not, make one, or sit next to a window or a balcony and apply their mindfulness to the wind striking a part of their body.

For the groundwork of the complete [immersion] in blue, they should either spread out blue lotuses or morning glory flowers (*giri-kaṇṇika*) free of their stamens and stalks and fill up a box (*karaṇḍa*) with them, or a basin [for dying

cloth] (*bhaṇḍikā*) with blue cloth, or stretch blue cloth as if over the face of a drum, or make a stationary or portable circle (*maṇḍala*) with some other elemental [blue]—bronze blue, leaf blue, eye-shadow blue—completely cut off from any dissimilar color and direct their attention to it.<sup>97</sup> The complete [immersions] in yellow, red, and white follow the same pattern, with the difference that you should put the color yellow and so on wherever there is [a reference to] blue.

Again, the following is the groundwork for complete [immersion] in consciousness. [Meditators] should light a lamp in a pot, close it up, make a hole in it that is not too big, and put it facing the wall. When it has been placed there the circle of light cast on the wall by the lamplight that comes out will stay for a long time. They should direct their attention towards it.

The groundwork for the complete [immersion] in a bounded space is as follows: They should direct their attention to the circle formed by a hole they have made measuring a hand width and four fingers in either a wall, wicker mat, or cloth in an uncovered place.<sup>98</sup>

This is how to understand the distinctive feature of the groundwork for the time being.

For each of the nine complete [immersions, i.e., the nine remaining after a full discussion of the complete immersion in earth] that are made up [prepared for use] or unmade [naturally occurring], furthermore, two signs (called learning and counterpart [or apprehending and corresponding appearance]) arise.<sup>99</sup>

As for the learning sign of complete [immersion] in water, it is in a form that conveys [a sense of] movement, and, given that [the moving water] is mixed with foam and bubbles, it will be there just like that, and they will know it as a fault. The counterpart sign does not quiver at all, it is there like a crystal fan and like the circle of a mirror made of crystal placed in the sky.

The learning sign of complete [immersion] in fire moves, falling down [as the flames] keep getting detached.



However, if [the prop] is an unmade one, they will know as the faults [in the sign] the unburned branches, coals, ash, and smoke, given that they are slightly there. The counterpart sign is there like a circle of red blanket, like a gold fan, and like a pillar of gold set in space.

The learning sign of complete [immersion] in wind is there like the plume of hot [steam] when boiled milk has just been removed [from the stove]. The counterpart sign is settled and motionless.

The learning sign of complete [immersion] in blue [is the prop] made with flowers without stamens and stalks. They will know the opposite of that, one with stamens and stalks and petals with gaps between each other, as a fault. The counterpart sign, having arisen from the complete [immersion] circle [prop], appears in the sky like a crystal fan.

The [signs for] complete [immersion] in yellow and so on follow the same pattern.

The learning sign of the complete [immersion] in consciousness resembles the circle [of light] thrown on the ground or wall [from the pot]. The counterpart sign is a dense, bright cluster of light.

The learning sign of the complete [immersion] in space resembles the hole together with the surrounding wall. Attempts to extend it fail.<sup>100</sup> The counterpart sign appears only as a circle of space [i.e., as the sky firmament (*maṇḍala*)]. Attempts to extend it succeed.

You should know here, in this way, the distinguishing feature of the learning and counterpart signs of the made and unmade complete [immersions]. In all nine sorts of signs, you should be seated comfortably and abandon investigation of colors and attention to marks, set thoughts on mere representation, just in the manner set forth for earth, and habituate through just the power of the clear name, “water, water,” “fire, fire.” Thus you should know that habituation to those is their distinguishing feature. Thus for those who have habituated in that way those meditative

stabilizations together with their [respective] branches come about exactly as [explained] before.

Through the power of complete [immersion] in earth you come into possession of the direct knowledges and there is the state described as (*bhāva*) “having been one he becomes many” and so on. You magically create earth in space or water and imagine stepping [on it] and so on. This is the special feature it establishes.

Through the power of complete [immersion] in fire you succeed in making smoke, making things burst into flame, fighting fire with fire, causing a meteor shower [or a shower of flaming embers], and succeed in being able to burn whatever you want to burn, causing light for the purpose of illuminating the objects seen with the divine eye, and burning up the body with the fire element at the time of complete nirvāṇa, etc.

Through the power of complete [immersion] in wind you go like the wind and cause tropical storms.

Through the power of complete [immersion] in blue you magically create blue forms and make darkness and so on; through the power of complete [immersion] in yellow magically create yellow forms and turn things into gold and so on; through the power of complete [immersion] in red magically create red forms and so on; and through the power of complete [immersion] in white magically create white forms, banish stiffness and torpor, destroy darkness, and illuminate the objects seen with the divine eye, etc. Through the power of complete [immersion] in consciousness there are luminous (*prabhāsvara*) forms, you banish stiffness and torpor, and illuminate objects seen with the eyes, etc. Through the power of complete [immersion] in space you cause the hidden to be revealed, enable physical activities inside the earth and mountains by creating spaces there, and go unobstructed through walls (*kuṭi*), etc., and so on.

They are complete [immersion] stations (*kṛtsnāyatana*) because of the delight (*raṇa*) that is completely (*kṛtsna*) without break (*nirantara*).

[Sixth] is the eight stations of mastery (*abhibhv-āyatana*). “Those with perception of form inside see forms outside. They master and know, master and see those beautiful and ugly, but small shapes. Thus do they perceive. This is the first station of mastery.” Similarly with big [shapes]: “Those without perception of form inside” [master and see and so on] exactly like that. Thus these are [the first] four [of the eight stations]. And again, “Those without perception of form inside see blue (and yellow, red, and white) [outside. They master and know, master and see those blue shapes that are blue in color, that look blue, and shine out blue. They have that sort of perception. This is the fifth station of mastery].”<sup>101</sup> Thus there are eight. “Blue” is the general rubric (*uddeśa-pada*); “the color blue” (*nīlavarṇa*) is based on innate blueness; “look blue” (*nīla-darśana*) is based on added blueness; “shine out blue” (*nīla-bhāsvara*) is based on the fact that both release light and shine out; “they master” (*abhibhūya*) have them under control; “and know” with the path of calm abiding; “they master and see” with the path of insight; “thus do they perceive” is based on perception without a sense of self-importance (*nirabhimāna*), whether they have mastery or not. He says “innate and added color” in order to give two examples at once. Thus “blue” is a shared epithet (*samāna-nirdeśa-pada*) of flowers and clothes, but relative to flowers “the color blue” is an innate color, and based on clothes an added color; both flowers and clothes “shine out blue” because both shine out in that way. So, taking another example, it is correct to keep describing *udaka* (“flax”) flowers and fine [dyed silk] from Vārāṇasī in this way as “the color blue,” and the *karṇika* (“bayur tree”) flower as yellow, the *bandhu-jīvaka* (“midday”) flower as red, and the Tuesday star or fine cloth as white.

They are stations of mastery (*abhibhv-āyatana*) because they master (*abhibhavana*) the objective supports, based on having them under control.

[Seventh], is [meditative stabilization through which there is] no-war (*araṇā*). What is it? It is that meditative



stabilization, wisdom, and its associated mental factors when, based on a concentration, [practitioners] have accomplished a life (*vihāra*) that spares others the production of cankers. [The meditative stabilization that] does not produce the war (*raṇa*) of cankers (*kleśa*) in the mind-streams of others is [the meditative stabilization through which there is] no war (*araṇā*).

There, [Maitreya] says about the superiority of the Buddha's over the Listeners' [meditative stabilization through which there is] no war,

[Meditative stabilization through which there is] no war stops cankers in persons who see a Listener. A Victor's [meditative stabilization through which there is] no war is for cutting the stream of their cankers when they are in towns and so on. [*Ornament* 8.7]

Therefore Listeners do not want to show themselves in towns and so on to the being whose cankers they want to stop, but the Lords, the Buddhas, absolutely want to show themselves with the thought, "May one with me in mind not have an afflicted mind-stream."

[Eighth] is knowledge from prayer (*praṇidhi*). What is it? When the prayer, "I am going to resort to a concentration and know this," has been answered, and [Bodhisattvas] obtain what they earlier [prayed for], they want to know absolutely everything there is to know in the three time periods. They set their mind on that, praying they will know it, become absorbed in concentration, and on arising their prayer for that is answered. They know that object of knowledge.

There, [Maitreya] says about this superiority of the Buddhas' over the Listeners' knowledge from prayer,

They assert that the Buddha's knowledge from prayer is spontaneous, unattached, unimpeded, constantly abiding, and answers all questions. [*Ornament* 8.8]

There, it is “spontaneous” (*anābhoga*) [from *bhuj* “to enjoy food”) because it runs on its own juice (*rasa*); “unattached” (*anāsaṅga*) [from *sañj* “to hang off, to be attached to”) because it is not cut off; “unimpeded” because it is wide awake (*udvṛtta*) to all objects of knowledge; “constantly abiding” because thought is lodged in a permanently meditative state; and “answers (*apanud*) all questions” because it disposes of (*visṛj*) all questions. You should know the Listeners’ knowledge from prayer is the opposite of this.

[Ninth] is the six direct [clairvoyant] knowledges. What are they? They are magical direct knowledge, heavenly eye, heavenly ear, reading-other’s-thoughts, recollection-of-past-lives, and direct knowledge of the extinction-of-outflows that directly witness [what they know]. I have already given an explanation of these in the Preceptual Advice section.<sup>102</sup>

[Tenth] is the four analytic knowledges. The analytic knowledge of dharma is meditative stabilization, based on a concentration, with perfectly unimpeded [knowledge] of synonyms (*paryāya*): for example, starting from ignorance, of lack of knowledge, lack of insight, lack of clear realization and so on. Construe [“is meditative stabilization, based on a concentration”) with them all. The analytic knowledge of meaning is a meditative stabilization with perfectly unimpeded [knowledge] of particular and general marks of dharmas and the different meanings that are the ideas behind statements and so on [as explained] in detail [in the *Mahāyāna-sūtra Ornament* and so on].<sup>103</sup> Analytic knowledge of the interpretation of language has perfectly unimpeded [knowledge] of the exact words given to specific objects in the different languages of each region. For example, giving the derivation of dharmas, [it knows “a being,” “a world”) is broken (*lup*), is destroyed (*pralup*), so is *loka* [Tib. ‘*jig rten* “a vessel for destruction”) ; it knows a form, a physical object] is breakable/seeable (*rūp*) so it is *rūpa* and so on. Analytic knowledge of ready speech (*prabhāna*), as before, is perfectly unimpeded [knowledge] of subdivisions of dharmas. There

the subdivisions are, for instance, material existence, nominal existence, ultimate existence and so on.

[Eleventh] is the four total purities. What are they? Purity of the basis (*āśraya*) is when [a Bodhisattva] appropriates, remains in, and throws off the basis at will; purity of the objective support is from magically producing and transforming an objective support at will; purity of mind is from gaining control over meditative stabilization; and purity of knowledge is from gaining control over knowledge.

[Twelfth] is the ten controls (*vaśitā*). What are they? They are, [first], control over lifespan (*āyus*). This is systematized as [the ability to] die at will. [Buddhas] gain it from fully completing the perfection of giving. Why? Because giving food (*bhoga*) to beings stops their lifespan ending. Control over mind is systematized as mentally producing things at will. [Buddhas] gain it in just that [same way], because giving beings the food they want comes from privileging what beings are thinking. Control over necessities (*pariṣkāra*) is systematized as readily supplying assistance at will. They gain it, in just that [same way], because of their generosity in assisting beings in what they want. Control over action is systematized as readily supplying a physical or verbal action at will. [Buddhas] gain it from fully completing the perfection of morality. Why? Because they urge beings to do blameless physical and verbal acts at will. Control over birth is systematized as rebirth in a form of life at will. [Buddhas] gain it, in just that [same way], because the prayers of those following the moral codes (*śīlavat*) are answered. Control over belief is systematized as the earth and so on being the gold it is believed to be, becoming that, because of that belief. [Buddhas] gain it from fully completing the perfection of patience. Why? Because in their earlier lives, because of their patience, they conformed to the beliefs of beings. Control over prayer is systematized as prayers being answered as made. [Buddhas] gain it from fully completing the perfection of vigor. Why? Because



earlier, on account of it, their vigor was indefatigable. Control over the magical powers is systematized as the five direct [clairvoyant] knowledges. [Buddhas] gain it from fully completing the perfection of concentration because they earlier became absorbed in the concentrations to meet the particular needs of beings. Control over knowledge is systematized as the realization of knowledge as one pleases. [Buddhas] gain it from fully completing the perfection of wisdom, because earlier they connected beings with the exact particular realizations pleasing to them. Control over Dharma is systematized as teaching at will discourse (*sūtra*), discourses in prose and verse mingled (*geya*) and so on. They gain it just from fully completing the perfection of wisdom, because earlier they connected beings with the particular Dharma—sūtras and so on—pleasing to them.

[Thirteenth] is the ten powers. They are power to know what can and cannot be, power to know karmic results,<sup>104</sup> power to know concentrations, deliverances, and absorptions, power to know faculties that are and are not higher, power to know various dispositions, power to know various elements, power to know paths going everywhere, power to know death and birth, power that is knowledge recollecting previous births, and power to know the extinction of outflows. The explanation of the powers in the *Royal Lord of Dhāraṇīs Sūtra* (*Dhāraṇīśvara-rāja-sūtra*) and so on goes into the details of these.<sup>105</sup>

[Fourteenth] is the four grounds of self-confidence [or fearlessnesses].<sup>106</sup> This is the first: “That I who claim to be fully enlightened am not fully enlightened in those dharmas—I see nothing to indicate that anyone can argue this. And, as I see nothing to indicate this, I dwell in the attainment of security, of fearlessness, of self-confidence.” The second is: “That I who claim to have dried up the outflows have not completely dried them up—I see nothing to indicate that anyone can argue this” and so on as before. The third is: “This path I have described to Listeners as going forth—one who denies that it goes forth to the right

extinction of suffering,” up to, “to make an end to suffering. I see nothing to indicate that anyone can argue this” and so on as before. The fourth is: “That those dharmas I have described to Listeners as impediments should be denied to be those impediments—I see nothing to indicate that anyone can argue this” and so on as before.

[Fifteenth] is the absence of three [faults] you conceal. The Tathāgata’s physical behavior is completely pure. The Tathāgata is not concerned that somebody will find out something to be concealed about the Tathāgata’s impure physical behavior. This is the first absence [of a fault] you conceal. Explain verbal and mental deeds in the same way as the physical deeds.

[Sixteenth] is the three applications of mindfulness. “When the Tathāgata teaches, a certain group listens respectfully, pays attention, applies their understanding and puts what they have heard into practice. The Tathāgata does not take delight in that, does not feel mental happiness, his spirits are not uplifted. Another group does not listen respectfully” and so on. ([The sūtra] details the opposite at length.) [Third], “the Tathāgata does not get angry, impatient, and cross at that. A certain part of the group listens respectfully and another part of the group does not do so. The Tathāgata does not feel both delight and anger. He remains dispassionate to all, mindful and introspective.”

[Seventeenth] is a state that in its true dharmic nature does not forget. Buddhas do not miss the times to work for the welfare of beings. Just because of that it is tenable that this is a state where work bears fruit.

[Eighteenth] is the destruction of residual impressions. Deportment (*ceṣṭita*) similar to when the cankers have not yet been eliminated is the residual impression of the cankers. For a Tathgata even that has gone, so the Lord says the residual impressions have been destroyed.

[Nineteenth] is great compassion. Always dividing up the twenty-four hour day into six time periods—three during the day and three during the night—the Lord thinks



about (*pratyavekṣ*) the whole world. How does he think about it? He thinks about whose wholesome roots are ripening, whose wholesome roots are not ripening, who is a vessel for instruction in higher status, [i.e., in the path to a better rebirth], who is the vessel for instruction in definite good, [i.e., nirvāṇa], who is a vessel for the endowment of a Buddha, what needs to be done for whom.

[Twentieth] is the eighteen unentangled Buddha-dharmas. The Tathāgata does not make noise, does not get robbed of mindfulness, never has uncollected thoughts, does not discriminate difference, does not have inconsiderate dispassion, is not lacking in desire-to-do, is not lacking in vigor, is not lacking in recollection, is not lacking in meditative stabilization, is not lacking in knowledge, is not lacking in deliverance, and his physical deeds are preceded by knowledge and informed by knowledge, and his verbal and mental deeds are like his physical deeds.

[Twenty-one], what is the knowledge of all aspects?<sup>107</sup> Some say it has the four truths as objective support and is systematized as knowledge of [their] sixteen aspects; others say it is systematized with additional knowledge aspects that know all dharmas have no own-being, are not produced, are not destroyed, are calm from the very beginning, and are in their essential nature in nirvāṇa; others say here [the *Sūtra*] is not setting forth aspects [of knowledge] that counteract [mistaken ideas of permanence and so on], but rather [is knowledge that], like a wish-fulfilling gem, accomplishes all morally justifiable goals that beings strive for; yet others say it is called “knowledge of all aspects” governed by, [or, because it is the basis of] all aspects [of knowledge when all obscurations] have been eliminated. All three aspects [of knowledge, when] cankerous obscuration, knowledge obscuration, and obscuration from residual impressions have been eliminated are present in it. All of these explanations of the knowledge of all aspects are good; still, master Bhadrapāla’s explanation, that it is knowledge of all aspects because it is born from the ten objects of



knowledge systematized as foundation consciousness and so on in the context [of his explanation of Buddhahood] is best, because, based on the final outcome (*yongs su grub pa*, *pariniṣpanna*) as objective support, the [Large] *Perfection of Wisdom Sutra* [482] says, “Subhūti, the objective support of the knowledge of all aspects is nonexistence, its dominant function (*adhipati*) is mindful recalling, its mode is calm, its mark is no mark.”<sup>108</sup> There, “its dominant function, [i.e., *adhipati-pratyaya* empowering condition] mindful recalling” is the “attention associated with the knowledge of all modes” found in various passages in the *Sūtra*.<sup>109</sup>

Furthermore, [Maitreya says about] the Dharma Body with that own-being, [i.e., essential nature],

It manifests itself (*prathate*) whenever its help is needed, to whomever needs it, when the cause has come to maturity.  
[Ornament 8.9]

By “manifests itself” he means it becomes extended [in space and time, or, is magically produced] (*nirmāṇa*).<sup>110</sup> Since this is the case it is tenable that even though the Bodhisattvas, the great beings, remain in the sky-treasury (*gagana-gaṇja*) and so on [meditative stabilizations] to bring about everything every being needs, still, even now they are not yet freed from sufferings rooted in rebirth because the causes have not yet come to complete maturity. Here [Maitreya] says,

The Raingod may rain, but a rotten seed will not sprout; so too the Buddhas arise, but one without good fortune does not gain good things. Thus a Buddha is described as “all-pervading” because his work expands so far, and as “eternal,” because it does not finish. [Ornament 8.10-11]

Therefore, intending this, [the *Sūtra*] says the Buddha is omnipresent and is eternal, so there is no contradiction with the [Ornament] *Treatise*.

Now [Maitreya] has to explain the Enjoyment Body so he says,

They consider this form (*ātman*) of the Sage with the thirty-two marks and eighty minor signs the Enjoyment Body, because it enjoys the Mahāyāna. [Ornament 8.12]

With this body the Buddha, the Lord, enjoys (*upabhoga*) the pleasure and happiness of sharing the enjoyment (*saṃbhoga*) of the impeccable Mahāyāna dharma in company with the great Bodhisattvas who have entered into the great stage, so it is the Enjoyment (*sāmbhogika*) Body.<sup>111</sup>

Now, what are the thirty-two major signs of a great being? [Maitreya] says,

There are wheel-lines on his hands and feet, he is turtle-footed, webs join the fingers on his hands and feet, his feet and hands are tender and soft, his body declares its prominence in seven ways, and his toes and fingers are long. He has full heels, legs big and straight, smooth and rounded from the feet up, hairs pointing upwards, with calves like the Aiṇeya's [a special black antelope]. His arms can [reach down past] his thighs, a magnificent one is cocooned away below. Golden in color, he has extremely fine skin, and each separate body hair grows beautifully, curling to the right, an *ūrṇā* [a soft, long, fine, coiled white hair between his eyebrows] marks his face. His upper body [stomach and chest] is like a lion's, his shoulders go right around [seamlessly incorporating his neck], filled between the collar bones, an apparent bad taste is excellent for him.<sup>112</sup> His body is equidimensional, like a fig (*nagrodha*) tree, the top of his head [has] a [naturally formed] turban [of hair] (*uṣṇīṣa*), he has a delightfully wide tongue, a Brahmā-like voice, jaws like a lion's, with the full count of forty very white teeth, even in size and without gaps, and his eyes are dark, with eye-lashes like a cow and a bull. These are the thirty-two marks. [Ornament 8.13-17]

[*Large Sutra* 532 ff. says], [1] “There are wheel-lines on his hands and feet.” On his feet and hands are wheels with a thousand spokes, with rims and naves,<sup>113</sup> complete in every respect, like the various lines that form in bone or ivory. [2] His “feet are well-placed,” i.e., he places the entire soles of his feet evenly on the ground, without recoil. [3] “Webs join the fingers on his hands and feet” because his hands and feet are joined by webs, like the royal swan’s. [4] “His feet and hands are delicate and soft” because his hands and feet are delicate like a wisp of cotton thread, and soft like those of a young prince. [5] “His body stands out prominently in seven ways”—his hands and feet, shoulders, neck and head declare their prominence. [6] “His toes and fingers are long” his toes and fingers are long. [7] “He has [strong] long heels” because he has [full] broad heels.<sup>114</sup> [8] “His legs are big and straight” because his stride is some seven cubits and is not wobbly.<sup>115</sup> [9] “His lower legs are smooth and rounded from the feet up” (*uccharikha-pāda*) because his handsome ankles and knees are hidden;<sup>116</sup> [10] “with hairs going upwards” because they curl around upwards to the right; [11] “with calves like a black antelope’s” because his calves are undamaged, rounded and gradually get bigger the higher up you go, like those of Śarabha Aṇeya [king of the antelopes]. [12] “His arms can [reach down past] his thighs,” because, with his arms and legs at rest, without bending, he can touch his knees with the palms of his hands.<sup>117</sup> [13] “His magnificent one is cocooned away below” because his magnificent organ for excreting is cocooned away, as in the case of a thoroughbred horse or a bull elephant. [14] “He is golden in color” because his color is the color of highly refined *hāṭaka* gold. [15] “He has extremely fine skin” because his skin, like highly burnished silver and gold, is everywhere smooth, so no dirt particles stick to it. [16] “His body hair grows separately” because each of his perfectly spaced body hairs grows by itself without a second.<sup>118</sup> [17] “An *ūrṇā* marks his face” because, in



between his eyebrows, white in color like a *kuṇḍa* moon, cow's milk and snow, brighter than even the light of the sun and moon is an *ūrṇā* ornament. An *ūrṇā* is a fine, white, body hair curling to the right. [18] "His upper body is like a lion's" because his chest is filled out, [19] "his shoulders go right around" because they seamlessly incorporate his neck, [20] "filled between the collar bones" because, like a highly polished golden door panel, [the indentation at the top of] his chest between his shoulder blades is plastered together with them. [21] His tongue is unaffected by wind, bile, and phlegm, because he is a connoisseur of different tastes, and his consciousness mirrors that, so "an apparent bad taste is excellent for him" [and the sinews do not stand out on his neck]. [22] "The circumference of his figure is like that of a fig (*nagrodha*) tree" because his height is the same as the distance between his out-stretched arms. [23] "The top of his head [has] a [natural] turban (*uṣṇīṣa*) "because going all around the top of his round head, beautiful to behold, is a perfectly formed (*samāna-sūpahita*) round turban [made of his hair] wrapped around to the right.<sup>119</sup> [24] "He has a wide and thin tongue" the color of the petal of the red lotus, [25] "a Brahmā-like voice" because he has a voice like Hiraṇya-garbha and the kalaviṅka bird, [26] "with jaws like a lion" because his jaws are like a circular mirror, rounded, well established, elongated and beautiful, [27] "with very white teeth" because he has teeth white like jasmine, the moon, or a conch-shell born [mollusk], [28] "the same size" not too long or too short, [29] "perfectly spaced" without gaps, [30] "the full count of forty" with no extras and none missing above and below. [31] "He has dark eyes" because the dark part is dark and the white part is white, extremely clear and unflecked with red, [32] "with the eye-lashes" of a Tathagata "like a cow and a bull" because those below are below and those above are above, inclined [to each other] without being disarranged.

Here [a Tathāgata] comes into full possession of the marks when the cause that establishes any one of them is fully completed. [*Ornament* 8.18]

You should know these marks of the Enjoyment Body are established when the earlier groundwork for the marks is complete. What causes which mark? [Maitreya] says,

The causes that accomplish the marks are these, according to the *Sūtra*: following after gurus, firmness with regard to the restraints, cultivation of the four ways of gathering disciples, the gift of sublime things, freedom from murder, undertaking the wholesome, its growth and so on. [*Ornament* 8.19-20]

The causes that accomplish the marks are these, according to the *Sūtra*: [1] **Because he has followed the spiritual teachers (*guru*) and gone to meet them, has listened to the Dharma, garlanded them, gone to the monasteries, shrines, and so on, supplied a circle of followers—there are wheel-lines on his hands and feet; and this is furthermore a sign indicating that he will have a great circle of followers.** [2] **Because he has a firm commitment, his feet are well planted. This is the sign indicating that he will be unshakeable, that others cannot sway him from the Dharma that he, himself, has realized.** [3] **Because of his cultivation of the four ways of attracting beings, i.e. gifts, kind words, beneficial actions, consistency between words and deeds, webs join the fingers on his hands and feet; and that is a sign indicating that he will quickly attract all those beings he has not yet attracted.** [4-5] **Because he has given away fine food and drink<sup>120</sup>—his hands and feet are tender and soft, and his body declares its prominence in seven ways; and both these are signs indicating that he himself will receive fine food and drink.** [6-8] **Because he has freed convicts condemned to death, has helped living beings, and scrupulously abstained from**



taking life—his toes and fingers are long, he has broad heels, and big and straight legs;<sup>121</sup> and these are signs indicating that he will have a long life. [9-10] Because he has cultivated wholesome dharmas and taken hold of them, and because they continue to grow, and never diminish—his lower legs are smooth and rounded from the feet up, with hairs going upwards, these being signs that the state of his Dharma and disciples will never decline again. Here “disciples” (*‘dul bya*) are those beings he has gathered whom he has ripened [for training]. [11]<sup>122</sup> Because he has honoured others by bestowing upon them [knowledge of how to] work in the crafts and sciences, after he has first learned them himself—[his legs have] calves like the Aṇḍeya’s [a special black antelope]; and this is a sign indicating that he will quickly learn them again. [12] Because he had given all the wealth which was his to those who asked for it, and never refused anyone “his arms can [reach down past] his thighs,” i.e., his arms are straight and long. There the straightness is because he did not deceitfully hide the wealth he had from those who asked for it, and the length because he did not reject supplicants, but took them as an opportunity (*prasara*) [for giving]. These are a sign that he will have sovereignty (*vaśitā*) over them and discipline them,<sup>123</sup> because he has sovereignty over his mind so miserliness does not control him. [13] Because he did not separate from each other those friends, relatives, kinsmen, and those united together, and because he urged beings who have separated to [get back together and] lead a chaste life, and because he has guarded the secret mantras, [his male organ] is cocooned away below, and this signifies that he will have a great many sons based on the idea that the line of a Buddha is unbroken until the end of saṃsāra. [14-15] Because he has given away fine coverlets, cloaks, and under-garments, as well as palatial buildings and stately houses—golden in colour, his skin is quite smooth;<sup>124</sup> both these signify that he will be the recipient of such fine coverlets, cloaks, and undergarments,



palatial buildings, mansions, and stately houses. [16-17] Because he has avoided society, and because he has served his preceptors, teachers, parents, brothers and sisters and so on, and spiritual superiors and has positioned himself appropriate to their standing, and has not scorned their advice—the hairs on his body stand separately by themselves, curling to the right, an *ūrṇā* marks his face: these being signs indicating that he is without an equal. [18-19] Because his speech has not been scurrilous or deprecatory, but kind and helpful, and because his well-spoken words are not jarring—the upper half of his body, [i.e., chest], is like that of a lion, and his shoulders go right around [seamlessly incorporating his neck]; and these are signs which indicates that he cannot be bested because his knowledge and power knows no obstruction at all. [20] Because he has freely bestowed upon the sick drugs, help, and medical treatment, as well as suitable foods, and has attended to their needs—[his neck] is filled between the collar bones (*citāntarāṃśa*), based on “the two heaps” (*citau*) in the excellent place (*supradeśe*?) “in between” (*antare*) his two shoulders (*skandhau*). [21] **He possesses a most excellent taste.** The Lord has such an excellent tongue sense power, gained only when [the state of Buddhahood] ripens, that he experiences just sublime taste even when his tongue meets with a nasty taste. **This signifies that he will be rarely oppressed by sickness.** [22] Because in the past he has encouraged others to construct, etc. pleasure groves, assembly halls, gazebos, wells, bridges leading to inaccessible places, places supplied with food and garlands, monasteries, hostels, and because he has himself also given away [all these things to an extraordinary extent] even more than others—the circumference of his figure is like that of a fig tree (*nyagrodha-parimaṇḍala*), based on the distance across (*parimāna*) between his two out-stretched arms being the exact measure of his height from his feet at the bottom up to his head. [23] **The top of his head [has] a [natural] turban (*uṣṇīṣa*):** and this indicates that he will

win over-lordship over them. [24] Because he has for a long time spoken with a soft, kind, and sweet voice—his tongue is long (*prabhūta*) because, if he wants to, [the speech that comes from] his tongue sense power covers a thousand world systems, [25] and he has a divine voice because, when he makes one statement, it causes many understandings (*vijñapti*). This is because it is a voice perfect for the range of the ear sense power common to trainees living in the many intervening world systems, and on their peripheries. And these two presage the acquisition of a voice which has five qualities. As for the five qualities this voice has, it is intelligible and distinct, delightful and nonrepugnant when being heard, deep and resonant, not overly wordy, pleasant to the ear, and skilful (*vidu*) and pervading (*avakīrṇa*). [One of the aphorisms from Śākaṭāyana's] *Uṇādisūtras* [says], *vider advātoḥ kṛtaś ca*, [i.e., the root *vid* takes a *kṛt* affix] giving you as a result *vidu*; hence it says it is enlightening [speech].<sup>125</sup> And therefore he says, *avakīrṇa* ("pervading") based on its causing awakening in the mindstreams of the varieties of people to be trained. [26] Because for a long time he has refrained from idle talk, and has spoken in due season—he has jaws like a lion; and that is a sign indicating that his words will always be acceptable. [27-28] Because he has respected others and felt no undue sense of pride, and because his mode of livelihood has been perfectly pure—his teeth are very white, and equal in size; and that is a sign that he has built up his retinue in the past. [29-30] Because for a long time he has habitually spoken the truth and never slandered anyone—there are no gaps between his teeth, and he has a total of 40 equal teeth; and this indicates that he will have a retinue which cannot be broken up. [31-32] Because he embraced and never belittled anyone, and viewed people with an eye free from passion, hate, and delusion—he now has eyes which are intensely black, and his eyelashes are like a cow's, and that presages the fact that he will in every way be lovely to behold.



[The *Sūtra*] has explained the signs of a great person. It has to explain the eighty minor marks so it says, [1] **The Buddhas, the Lords, have copper-coloured nails because their minds are free from passion with regard to all conditioned things.** [2] **They have moistened nails because their minds are intent on the happiness and welfare of all beings, as if they were relatives.** [3] **They have high [not sunken] (*tuṅga*) nails because they are born in a high family and lineage.** [4] **Their toes and fingers are rounded (*vr̥tta*) because they are blameless in their conduct (*vr̥ttataḥ*).<sup>126</sup>** [5] **Their toes and fingers are compact (*cita*) because the extensive virtuous roots [that have given rise to them] are flourishing (*upacita*) [in their person].** [6] **Their toes and fingers are tapering (*anupūrva*) because the virtuous roots [that give rise to them] have been stored up gradually (*anupūrva*).<sup>127</sup>** [7] **The veins [on their hands] do not show (*gūḍha*) because their work and life—by body, voice, and mind—was done without making a show of it (*su-nigūḍha*).** [8] **Their veins are free from knots because they broke up the knots of the defilements.** [9] **Their anklebones do not show because they possessed the Dharma without making a show of it.** [10] **Their feet are not unequal (*aviṣama*) [in size] because they have freed [themselves and others] from all difficulties (*viṣama*).** [11] **They walk with the stride of lions because they are lions among men.** [12] **They walk with the stride of elephants because they are elephants among men.** [13] **They move like swans because, like royal swans, they go through the sky.** [14] **They walk with the stride of a lordly bull because they are bulls among men.** [15] **They walk keeping [things worthy of respect] to the right (*pradakṣiṇa*) because their path is worthy of respect (*pradakṣiṇa*).** [16] **They walk elegantly (*cāru*) because they are beautiful (*cāru*) to behold.** [17] **Their walk is not crooked because their minds are never crooked.** [18] **[The body that] conveys them (*gātra*) is attractive<sup>128</sup> because they proclaim the virtues of purity.** [19] **[The body that] conveys them**



is smooth (*mṛṣṭa*) because they have polished away (*pramṛṣṭa*) all evil. [20] [The body that] conveys them is gradual (*anupūrvā*), [i.e., they speed up when others can keep up] because they demonstrate the Dharma gradually [in accord with the needs of trainees]. [21] [The body that] conveys them is clean because they are endowed with cleanliness of body, voice, and mind. [22] [The body that] conveys them is soft because their minds are in their own-beings soft. [23] [The body that] conveys them is pure because their minds are in their own-beings pure. [24] The minor signs are fully developed because they have well fulfilled the Vinaya Dharma. [25] All their limbs in harmony come across as large and beautiful (*pr̥thu-cāru-maṇḍala-gātra*) because they have proclaimed the virtues which are large and beautiful. [26] They walk at an even pace because they have even thoughts towards all beings. [27] Their eyes are pure because they are most pure to behold.<sup>129</sup> [28] They carry themselves like a youthful [prince] because they demonstrate dharma that a youthful [prince can understand]. [29] They carry themselves without slouching (*adīna*) because their minds are never dejected (*adīna*). [30] They carry themselves with their bodies erect (*utsada*) because they have pulled up (*utsanna*) unwholesome roots. [31] Their bodies are compact because they do not have, [i.e., are not spread out over] future rebirths. [32] All their limbs are well-proportioned because they have shown all the limbs of conditioned coproduction. [33] Their pure light dispels the darkness, because they are most pure to behold. [34] Their bellies are round (*vṛtta*), because they have pupils whose conduct (*vṛtta*) is perfect. [35] Their bellies are smooth (*mṛṣṭa*), because they have emerged from (*pramṛṣṭa*) the faults of Samsara. [36] Their bellies are not damaged, [i.e., fall with old age]<sup>130</sup> because they have destroyed the hillocks of pride. [37] Their bellies are not emaciated (*kṣāma*), because they have stopped Dharma from running out (*kṣaya*). [38] Their navels are deep, because they have penetrated the fore-

most deep dharmas. [39] Their navels swirl to the right (*pradakṣiṇa*), because their pupils will become skillful and learned (*pradakṣiṇa-grāhin*).<sup>131</sup> [40] From all sides they are beautiful to behold, because they have a community consisting of pupils who are beautiful to behold. [41] Their habits are clean, because their minds are supremely clean. [42] Their bodies are free from black moles (*tilaka*), because their Dharma and Vinaya are free from untimely (*akāla*) doctrines. [43] Their hands are soft like cotton wool, because they demonstrate the Dharma for gaining a body light like cotton wool. [44] The lines on their hands are moistened, because they are moistened [by love that treats] their own people and common folk [equally], whereby they attained the state of the Mahā-śramaṇa (“great spiritual being”). [45] The lines on their hands are deep, because they are firmly established in what is foremost and deep. [46] The lines on their hands are long (*āyata*), because they have proclaimed a Dharma of long drawn-out (*āyati*) patience. [47] Their mouths are not too wide (*āyata*), because they have drawn up a code of moral training (*śikṣā-pada*) which is not too long and drawn-out (*āyati*). [48] Their faces appear as reflected images of [sun] disks (*bimba*) [in the sky] because they have demonstrated that all the worlds are like a reflected image (*pratibimba*).<sup>132</sup> [49] Their tongues are soft (*mṛdu*) [not sharp], because they are first soft [easy] on people when they lead them.<sup>133</sup> [50] Their tongues are slender (*tanu*), [from root *tan* to stretch out], because they are endowed with an abundance, [stretching even to] the subtle (*tanu*) good qualities. [51] Their tongues are red (*rakta*), because they have disciplined passionate (*rakta*) common people in the Dharma which is hard to fathom. [52] They trumpet like elephants and rumble like thunder because they have remained unafraid when they have heard the trumpeting of elephants and rumble of thunder. [53] The sound of their voices is sweet, beautiful and soft, because they have pupils to whom they have discoursed with sweet, beautiful and soft



voices. [54] Their eye-teeth are tubular (*vṛtta*), because they have stopped (*vṛta*) the fetters of becoming. [55] Their eye-teeth are sharp (*tīkṣṇa*), because they are skilled in disciplining people of keen (*tīkṣṇa*) intelligence. [56] Their eye-teeth are very white (*śukla*), because their Vinaya Dharma is extremely pure (*śukla*). [57] Their eye-teeth are even (*sama*) because they are established in an equal (*sama*) share of the Stages.<sup>134</sup> [58] Their eye-teeth taper (*anupūrva*),<sup>135</sup> because they have demonstrated the clear realizations in a series (*anupūrva*). [59] Their noses are [beautifully] prominent (*tuṅga*), because they stand on the prominent mountain of wisdom. [60] Their noses are unsullied (*śuci*), because their pure (*śuci*) trainees have confidence. [61] Their eyes are wide (*viśāla*), because they are endowed with the extremely wide range (*viśāla*) of Buddhadharmas. [62] Their eyelashes are thick (*cita*), because they are packed (*cita*) with hosts of beings.<sup>136</sup> [63] Their eyes have the [outer] white and [inner] black of the lotus because the finest gods and Asuras, young men and young women delight in the black and white colour of wide-open lotus petals. [64] Their eyebrows extend a long way (*āyata*), because they always teach the vast (*āyati-darśinaḥ*).<sup>137</sup> [65] Their eyebrows are smooth (*ślakṣṇa*), because they are skilled in the unsullied (*śukla*) Vinaya. [66] Their eyebrows have hairs of equal (*sama*) length, because they have known all faults from every side (*samanta*). [67] Their eyebrows are moist [and glossy], because they have disciplined beings whose mind-streams are moistened [by compassion]. [68] Their ear-lobes are long (*āyata*) and full (*pīna*), because they possess the Dharma which is extensive (*āyata*) and full of meaning.<sup>138</sup> [69] Their two ears are equal in size (*sama-karṇāḥ*) because they have won all their battles (*jita-samarāḥ*). [70] Their ability to hear (*karṇendriya*) is not impaired in any way, because they discipline the mind-streams of beings without being impaired in any way. [71] Their foreheads are perfectly developed (*supariṇāmita*), [i.e., have no wrinkles],



because they are unchanged (*avipariṇata*) by the work of any false view. [72] Their foreheads are broad [like a fighting elephant], because they have crushed all the false teachers (*para-vādin*), be they Shramanas or Brahmins. [73] Their supreme parts [i.e., heads] are well filled, [i.e., large], because they have well fulfilled their supreme vow. [74] The hair on their heads is like black bees, because they have turned away from objects [of the senses that attract ordinary people like] bees who delight in [one flower after the other]. [75] The hair on their heads is thick (*cita*), because they have caused the latent tendencies eliminated by vision and development, [i.e., the paths of seeing and meditation] to waste away (*apacita*). [76] The hair of their heads is smooth (*ślakṣṇa*) [or slippery], because with intellects soft [with empathy] they have cognized the core of the religion.<sup>139</sup> [77] Not a hair on their heads is disturbed (*asaṃluḍita*), because their minds are never disturbed. [78] The hair of their heads is not spikey (*a-paruṣa*), because they never speak harshly (*apa-ruṣa*).<sup>140</sup> [79] The hair on their heads has a fragrant smell, because people surround them, keeping them on their right because of the fragrant flowers of the [seven] limbs of enlightenment. [80] They have the [auspicious] Srivatsa, Svastika, and Nandiyavarta [symbols] on the palms of their hands and feet.<sup>141</sup>

These are [Maitreya's] verses that bring together this prose section of the *Sūtra*:

A Sage's nails are copper-colored, moistened, and high [not sunken]; toes and fingers are rounded, compact, and tapering; and the veins [on the hands of Sages] do not show and are free from knots. Their ankle bones do not show; their two feet are the same [size]; they walk with the stride of a lion, elephant, swan, and bull, keeping [things worthy of respect] to the right, elegantly, and upright. [The body] that conveys them (*gātra*) is attractive, smooth, gradual, [i.e., speeds up when others can keep up], clean, soft, and pure. The minor signs are complete [on it]. All their limbs in harmony

(*maṇḍala-gātra*) come across as large and beautiful. They walk at an even pace. They are pure for the eyes [that see them]. They carry themselves (*gātra*) like a youthful [prince], without slouching, erect, and compact, with well-proportioned limbs, the pure light [from their bodies] dispelling the darkness. Their bellies are round, smooth, unmarred, undamaged, and non-emaciated, with the navel deep and swirling to the right. From all sides they are beautiful to behold, their habits clean. With a body free from black moles; hands soft like cotton-wool with lines that are moistened, deep, and long; a mouth not too wide; lips like (*pratibimba*) the [red] *bimba* [berry], and a supple, slender, and red tongue, they sound like a rumble of thunder, with a voice that is sweet and soft. They have eye-teeth that are tubular, sharp, very white, equal [in size], and tapering; a prominent, supremely unsullied nose, wide-spaced eyes, thick eyelashes, lotus-petal-like eyes, and eye-brows that extend a long way, are smooth, quite moistened [and glossy], with hairs of equal length. With ear-lobes<sup>142</sup> (*bhuja*) that are long and full, two ears, equal in size and unimpaired [of hearing], and an unwrinkled, broad forehead, their supreme part [i.e., head] is well filled, [i.e., large], with hair like black bees, thick, smooth, undisturbed, not spikey, and with a fragrant smell that captivates men. [The Lord] asserts that these, and the *śrīvatsa* and *svastika*, are the minor marks of a Buddha. [Ornament 8.21-32]

[Maitreya] has explained the Enjoyment Body.

There is no explanation for these two, [i.e., the dharmas without outflows that are the Dharma Body, and the thirty-two major signs and eighty minor marks of the Enjoyment Body] at the beginning [of this section connected with the eighth clear realization] because in the section of the *Sūtra* demonstrating the work of the Emanations Body, in the Four Ways of Attracting Beings in the **Gift of the Supramundane Dharmas** [section, the Lord] will reveal them.<sup>143</sup>

What is the Emanations Body? [Maitreya] says,

The Emanations Body of the Sage is the one that works impartially<sup>144</sup> to benefit the world in various ways until the end of existence. Similarly, [the Lord] also asserts that its work goes on without interruption until the end of saṃsāra. [Ornament 33-34ab]

So from here<sup>145</sup> on is the time of the result. [Bodhisattvas] have reached the totally excellent, complete, Dharma Body, and, governed by the work done when there has been a complete transformation of the basis, its emanations take care of the various needs of beings spontaneously and without interruption, until the end of saṃsāra, throughout world systems in the ten directions.

[Subhūti at *Large Sutra* 523],<sup>146</sup> in order to bring up the subject of its [the Dharma Body's] work, asks, How, O Lord, can there be a definite distinction between (*vyavasthāna*) wholesome and unwholesome, worldly and supra-mundane and so on dharmas that are like a dream, non-entities, with nonexistence for their own-being and empty of own-marks? In responding to the question [the Lord], starting from,<sup>147</sup> **Here, Subhuti the foolish, trained, common person does not apprehend the dream** (intending the dream of saṃsāra), says, **and apprehends him who sees it. [As a result he brings about karma formations.]** Intending the person who has awakened from it [he says, **In consequence the Bodhisattva who courses in perfect wisdom demonstrates . . . empty is all this that belongs to the triple world.** Thus] he says that Arhats, complete and perfect Buddhas are not in those, [i.e., in saṃsāra or nirvāṇa], with the aim of making known that they do not apprehend antidotes that counteract cankerous obscurations and obscurations to knowledge, respectively. [Hence the work (*karman*) of the Dharma body is accessible to those in saṃsāra without actually being caught within the causal sequences that define those in it. Subhūti then says], this difficult distinction that



[the Lord] makes between dharmas that are difficult to do, [within recognizing their emptiness], **is astonishing.**

Again, how many types of work are [done by] the Emanations Body? [Maitreya] says,

[The Lord] asserts twenty-seven types of Dharma Body work: the work of relieving life-forms, and of entering into<sup>148</sup> the four way of gathering [trainees], understanding defilement and purification, the true nature of the welfare of beings, six perfections, path of a Buddha, emptiness of even an essential nature, the end of duality, conventional symbol, [knowledge] that takes nothing as a basis, maturing beings, the Bodhisattva's path, preventing settling, the attainment of enlightenment, and purification of a Victor's field; entering into certainty, the immeasurable welfare of beings, the quality (*guṇa*) [that comes from] serving the Buddhas and so on, the limbs of enlightenment, the inexorable workings of cause and effect (*anāśe karmaṇām*), the vision of the truths, elimination of errors, axiom (*naya*) that they are groundless, purification, accumulation, the absence of the comprehension of the conditioned and unconditioned as different, and the work of entering into nivāṇa. [*Ornament* 8.34cd-40]

Here the work of calming the places of rebirth [=life-forms] (*gati*) is systematized relative to the five life-forms, so, governed by the work of giving relief to those in a hellish life-form, [the Lord] says, **Here, surveying the world with my Buddha-eye, I have seen in the ten directions Bodhisattvas who have deliberately hurled themselves into the great hells, up to, they cause those beings to emerge from there and with the help of the three vehicles make an end of ill.** The work of giving relief to those in animal life-forms is where he says, **for the sake of animal beings** in world systems in the ten directions they **perform the surrender of themselves** and so on; similarly, the work of giving relief to those in the form of hungry ghosts is where he says they **allay in [the beings belonging to the realm of] the hungry**

ghosts all the sufferings which they feel in that realm; and the work of giving relief to those in the form of gods is where he says they **demonstrate Dharma to the six classes of gods of the Desire Realm who through the three vehicles gradually win Nirvana, and dissuade them from views about Brahma and so on.**

About the work of giving relief to those in a human life-form he says, **Here, Subhuti, surveying the world with my Buddha-eye, I have seen Bodhisattvas who gather human beings together with the four means of gathering [trainees]. Beginning from here, he goes into detail, up to where he says,<sup>149</sup> [What then is the gift of worldly Dharma? It is the teaching, demonstration and unmis-taken revelation of all the instants (*sarva-kṣaṇa*) of worldly dharmas, i.e., of the repulsive aspects, the four trances . . . shared by the foolish common people. And when the Bodhisattva has given this gift of worldly dharmas, he then by various methods causes them to become detached from their total investment in them (*samādānāt*), and through his skill in means establishes them in the holy dharmas and in their fruit . . . Furthermore, this is the holy dharma of a Bodhisattva that he has a cognition of the fruit of Streamwinner . . . and cognition of any other worldly and supramundane dharmas—with or without outflows, conditioned or unconditioned—except for the knowledge of all modes. And what again is for a Bodhisattva the fruit of the holy dharmas? That he causes beings to reach the fruit of Streamwinner], up to, that he causes beings to reach the knowledge of all modes. This is called the fruit of the holy dharmas. [Subhūti then] argues: If Bodhisattvas cause beings to reach the knowledge of all modes, in that case there is no difference between Buddhas and Bodhi-sattvas.<sup>150</sup> [The Lord], in response, says he asserts a differ-ence, because the aim of both is one and the same, but the conditioned [work motivated by volition of Bodhisattvas] and unconditioned [spontaneous work of the Buddha] are not.<sup>151</sup>**

About [the work of] entering into the four ways of gathering [trainees, the Lord] says they **help beings in world systems in all the ten directions with gifts, kind words, beneficial actions, and consistency between words and deeds**, up to, with the emptinesses and so on, [and says this is] **the wonderful [gift of] dharma [of the Bodhisattvas]**.<sup>152</sup>

About [the work of] entering into understanding defilement and purification [the Lord] says,<sup>153</sup> **Moreover, Subhuti, the Bodhisattva, the great being, advises and instructs the other Bodhisattvas.** Starting from there, based on their being **skilled in the words that are the consummation of letters**, [i.e., knowledge of how to use language perfectly] and so on,<sup>154</sup> [the *Sūtra*] goes into detail, including Subhūti's doubt [that language could convey meaning if all is empty. The Lord] responds [that it does], using the example of **the magical creation of a Tathagata**, [to say all dharmas] **are neither bound nor freed**, and, by way of **not taking a stand** [on any dharma], that all noble beings are **free from guilt**, [i.e., cannot be faulted for acting and teaching in a manner discordant with reality]. This goes up to where he states that they are irreversible, saying, [they] **do not turn back from**<sup>155</sup> **the realm of Dharma, Suchness, and the Reality limit.** [Subhūti], thinking that they are not different, says, **If the realm of Dharma does not turn back**, [i.e., if the suffering form skandha and so on does not stop, because bondage and freedom are the same], **is then form one thing, and the realm of Dharma another?** He is asking whether all dharmas differ from the Dharma Element and so on, [pointing out] the unwelcome consequence that, because even [the suffering] form [skandha] and so on are not different from those, they do not turn back, [i.e., stop, indicating], thereby, that defilement and purification have [the Dharma Element] as their nature. [The Lord says], **When conventional truth has been made into the standard, the definite determination of those [results, Stream-enterer and so on, that stop suffering] can be described.**



[Subhūti points out]: **If it is on account of conventional truth, and not in ultimate reality**, the unwelcome consequence is **that all the foolish common people must already have the fruit of a Streamwinner, etc.** [The Lord] responds that **they do not know the two truths**. Thus, he makes a distinctive determination of defilement and purification [based on the two truths] from there, up to where he says, [unlike the common person, the noble Bodhisattva] **distinctively defines the fruit of beings, without having cut off the share of (*bhāga-ccheda*) either the conditioned [conventional] or the unconditioned [ultimate] element**, [i.e., without over-distinguishing one from the other. Subhūti] asks in detail how, given that shares in the Dharma Element are not cut off, [i.e., given that it is the same in all dharmas], there can be **the fruit of a Streamwinner, i.e. the forsaking of the threefold fetter; the fruit of a Once-returner, i.e., the attenuation of greed for sense pleasures and of ill will; the fruit of the Never-returner, i.e. the forsaking of the five lower fetters; and the fruit of Arhatship, i.e. the forsaking of the five higher fetters, up to, enlightenment.** [He is saying] there is no fruit [of the path] unless the shares are cut off, [i.e., unless the conditioned dharmas have an identity of their own, different from the unconditioned Dharma Element indifferentiable in them all. The Lord says,<sup>156</sup> **Is, then, the fruit of a Stream-winner, etc. conditioned or unconditioned.** *Subhuti*: It is unconditioned, O Lord, not conditioned, O Well-Gone! *The Lord*: Is there, then, such a thing as cutting off of the share with regard to an unconditioned dharma? *Subhuti*: No, O Lord. *The Lord*: When a son or daughter of a good family penetrate the unconditioned and conditioned dharmas that have a single mark, i.e., no mark, do they, at that time, cut off the share of any dharma? *Subhuti*: No, O Lord. Thus the Lord], using the example of a magical creation of the Tathagata, responds to him, “When they do not penetrate into any dharma, all of which have a single mark” [and so on], up to, [then] they have **penetrated the dharma-mark.** [Subhūti] asks about

the **penetration of the dharma-mark**, and [the Lord] responds to him using the example of a **magical creation of the Tathagata** [that does not actually purify defilement by meditation. Subhūti asks how a magical emanation meditates, and in response the Lord says] it is a **path-development thanks to which** [Bodhisattvas] are **neither defiled nor purified**, just as it is for a **magical creation**; that [Bodhisattvas who know they lack an own-being] **well penetrate dharmas** that are **nonentities** (*avastuka*); that even though all dharmas are **like magical creations**, still, a **Bodhisattva's work** (*puruṣakāra*) is seeing **all dharmas as like magical illusions**. [Subhūti points out] the unwelcome consequence: If this is the case, setting out for the sake of beings would be purposeless. [The Lord, at *Large Sutra* 541-542], says [it is not purposeless because they set out to teach them], because **beings** do not **on their own cognize** that this is the case, [i.e., that all dharmas are like illusions], together with whatever results from that.

Explain in a similar way, in line with the *Sūtra*, the arguments, responses, and connecting passages for all of the different types of work that follow below as well—the contexts for the detailed discussions that link together in a connected series. I will give only a summary in order to avoid the fault of making this book too long.

[4] The true nature of entering into [work for] the welfare of beings is where [the Lord], using the example of a **magician**, says at the beginning, in the middle, and at the end marked by the production of **the thought [of enlightenment]**, practice, and realization, without veering away from **the Dharma Element**, [Bodhisattvas] penetrate into the true nature of the welfare of others, whereby [they do] the work of establishing others at the reality limit.

[The work of] entering by means of the six perfections is where he next says [Bodhisattvas do] the work of establishing them in the six perfections.

The [work of] entering into the path of a Buddha is where he next says [Bodhisattvas do] the work of establish-



ing them in **the ten wholesome paths of action**, up to, the path of perfect enlightenment.

The [work of] entering into the emptiness of an essential nature is where he next gives a detailed exposition of [a Bodhisattva's] work of establishing them in the emptiness of an essential nature.

The [work of] entering into the non-duality of dharmas is where he next says, using the two examples of a **magical creation of a Tathagata** and of **an Arhat who is dreaming**, [that Bodhisattvas do] the work of establishing them in the clear realization of non-duality.

The [work of] entering into knowledge of conventional symbols is where he next says, using an example based on [dharmas] side by side with the elder Subhūti himself, [i.e., his skandhas and so on, that Bodhisattvas do] the work of establishing them in all dharmas.

[10] The [work of] entering into knowledge that takes nothing as a basis is where he next says [Bodhisattvas do] the work of establishing them in knowledge that does not take an object of meditation, meditator, or meditation as a basis [when coursing] in the six perfections.

The [work of] entering into the maturing of beings is where he next says [they do] the work of establishing the maturation of beings with the six perfections.

The [work of] entering into the Bodhisattva's path is where he next says [they do] the work of establishing them in the Bodhisattva's path of the perfections and so on.

The [work of] entering into the elimination of all settling is where he next says [they do] the work of establishing them in eliminating settling on any dharma.

The [work of] entering into the attainment of perfect enlightenment is where he next says [they do] the work of establishing them in the attainment of enlightenment.

The [work of] entering into the purification of a Buddha-field is where he next says [they do] the work of establishing them in the purification of a Buddha-field.



The [work of] entering into the certainty of perfect enlightenment is where he next says [they do] the work of establishing [Bodhisattvas] who have **had their first thought of enlightenment**, who have **become irreversible**, or who are in their **last becoming** in the certainty of enlightenment.

The [work of] entering into the immeasurable welfare of beings is where he next says [they do] the work of bringing about the welfare of an immeasurable [number of] beings in world systems in the ten directions.

The [work of] entering into approaching the Buddhas, and serving them and so on is where he next says, starting with their **travel** to Buddha-fields in various **world systems** to serve [the Buddhas and Bodhisattvas, that they] **consummate the six superknowledges** and, through them, do the beneficial work of disjoining (*viyuj*) [Bodhisattvas] from the sides opposite to the six perfections and **conjoining** (*niyuj*) them with **the perfections**.

[The [work of] entering into the limbs of enlightenment is where he next says [they do] the work of establishing them in giving and so on that are the limbs [making up the body] of enlightenment.

[20] The [work of] entering into the [sphere of action] where the connection between karma and its results is not lost is where he next says [they do] the work of establishing [Bodhisattvas] in **Samsara with its five places of rebirth** endowed with the different connections between karma and its results that are not lost.

The [work of] entering into a vision of the truths is where he next says [they do] the work of establishing them in an understanding of **the sameness of the four holy truths**.

The [work of] entering into the four errors (*viparyāsa*) is where he next says [they do] the work of establishing them in eliminating the **four perverted views** (*viparyāsa*) [that the impermanent skandhas are permanent and so on].

The [work of] entering into the knowledge that the four errors are groundless is where he next negates even

an **entity** (*vastu*) that you can put on a section of a tip of a hair,<sup>157</sup> and using the example of a **dream, reflected image, echo, mirage**, city of the Gandharvas, and **magical creation** says [they do] the work of establishing them in the knowledge that the four errors are groundless (*avastuka*).

The [work of] entering into purification is where he next says [they do] the work of establishing them in purification having resorted to **conventional terms**.

The [work of] entering into its accumulation is where he next says, starting with establishing them in fulfilling the [required] accumulation [of equipment for enlightenment, that they] establish them in **clear realization [or reunion] in the sameness of** the two extremes [of saṃsāra and nirvāṇa].

[26] The [work of] entering into the comprehension that the conditioned and unconditioned are not different is where he says the conditioned cannot be different from the unconditioned and vice versa. **And why?** He says they have **one mark only, i.e. no mark**, refutes that in ultimate reality clear realization is conditioned [by volition], and permits the other explanation, [i.e., that it is unconditioned]. He asserts that the Tathāgata is the chief guide for all persons, because he separates beings from all discrimination [or naming], because in emptiness—the true nature of dharmas—no [dharma] does anything.

[27] The twenty-seventh work of entering into nirvāṇa is where he says all dharmas are **magical creation**, that there is a **magical creation of undeluded** dharmas free from **production and stopping**, and that **the emptiness of an own-being** is not a magical creation. With the words bringing the *Perfection of Wisdom* text, as it has been found, to a completion, he says [they do] the work of establishing all beings in nirvāṇa.

As for the sequence and the special features of the nature of each of these [different types of] work [of the Dharma Body], I have taught them having looked at [the *Sūtra*], and cited the marks of each of them. The topic is clear [there], so I have not given a detailed explanation here.

Why grind again what has already been ground? Thus you should understand [this topic] from the explanation of the teaching of the three [in *Ornament* 1.17], “an Own-being [Body], similarly, with the other Enjoyment and Emanation [Bodies],” and [in *Ornament* 8.40] “[The Lord] asserts twenty-seven types of Dharma Body work.”

The Results of Training Chapter, the eighth, Dharma Body  
Chapter of the *Perfection of Wisdom Instructional Treatise*  
*Called “Ornament for the Clear Realizations.”*



## CHAPTER NINE

### *Conclusion*

Question: In the Introduction chapter what is the meaning of Tathāgatas sending magnificent jeweled lotuses for birth in world systems in the ten directions, and the infinite hosts of Bodhisattvas who approach them? Response: You have to say it is to make known that the explanation of the Perfection of Wisdom, from the production of the thought and so on, up to its completion, blesses all world systems; and so that [readers] will know (insofar as it brings in beings in a variety of world systems) that the production of the thought of enlightenment is based on beings in infinite world systems. It is also to make known that there are many Buddhas, because there can be unsurpassed, perfect enlightenment for Bodhisattvas who have set out and accumulated equipment equally, each in their own Buddha-field; so that compassionate Bodhisattvas will go into the presence of each others' Buddhas with their direct [clairvoyant] knowledge, view them, listen to the Dharma, and offer worship and service to them in order to mature beings, and complete the accumulation [of merit]; and so that they will be assisted in the purification of their desired Buddha-fields and so on.

From the opening section of the text, beginning with the **Thus I have heard** and so on, up to the completion of the *Twenty-five Thousand*, [Maitreya] makes a single compilation of the subject [under discussion] into eight subjects, from the knowledge of all aspects and so on, up to, the concluding Dharma Body with its work. Therefore [*Ornament* 1.3-4] says,

They proclaim the Perfection of Wisdom by way of eight subjects. These eight are the knowledge of all aspects, knowledge of paths, and all-knowledge. Then there is the awakening to all aspects, when culmination is attained, serial, awakening in an instant, and the Dharma Body.

Another way of explaining just this is to say the three all-knowledges are the “mark” of, [i.e., the authentic] (*lakṣaṇa, mtshan nyid pa*) Perfection of Wisdom; full awakening to all aspects is the “practice” [of it]; culmination clear realization is [practice] at its “limit”; serial clear realization is [practice] in “stages”; single instant full awakening is [practice’s] “perfection”; and the Dharma Body and its work is the “maturation.” Hence [Maitreya] says this:

There is also another summary into six topics: mark, its practice, its limit, its stages, its perfection, and its maturation.  
[*Ornament 9.1*]

Again, this is another way of explaining: The three all-knowledges are the “objects,” the four clear realizations are “the cause,” the threefold Dharma Body is “the result,” and the twenty-seven types of [work for] the welfare of others are the “work.” Hence [Maitreya] says this:

There is another summary into three topics: three objects [the three knowledges], four practices that are the cause, and the result Dharma Body [with its] work. [*Ornament 9.2*]

What, then, is the difference between these aids to [knowledge that] penetrates [ultimate reality] that [Maitreya] has discussed here and there [in his *Ornament*]? First of all, aids to [knowledge that] penetrates [ultimate reality] in the Knowledge of All Aspects chapter are superior to the Listener’s aids to penetration because of six superiorities. Its [this Mahāyāna path of preparation’s] objective support is superior because it takes the aspects of imperma-

nence and so on of the four noble truths as its objective support; and its aspect is superior because its aspect is, [i.e., it is in the form of] not settling and so forth. It is superior as a cause because it is the cause of all three vehicles. Its mentor is superior because its mentor is spiritual friends who are skilled in means. Its association superiority is because it is associated with the four conceptualizations [in the sense that it removes them]. And its subdivision superiority is because it is subdivided into small, medium and big. In its essence, [therefore], it is superior to other aids to penetration. As [*Ornament* 1.25-26] says, “[The Protector Bodhisattva’s small, middling, and big warmed, etc., aids to penetration that are connected with the four conceptualizations, in due order, are superior to the Listeners and Rhinoceroses] on account of objective support, aspect, being cause, and mentor.”

Also, the aids to [knowledge that] penetrates [ultimate reality] in [the context of] the Listener’s path, in the Knowledge of Paths chapter, are superior because of the aforementioned superiority of objective support and aspect. Its objective support is superior because it takes the emptiness of the form skandha and so forth as objective support, and its aspect is superior because the aspect [is in the form of knowledge that] the skandha of form and so forth, and emptiness, are not two and are not divided. As [*Ornament* 2.2-5] says, “In [the context of] the noble Listener’s path they assert the warmed in terms of the emptiness of the form skandha and so forth, and the emptinesses not being different,” and so on.

Also the aids to [knowledge that] penetrates [ultimate reality] in [the context of] the Pratyekabuddha’s path are superior because of the aforementioned superiority of objective support and aspect. Its objective support is superior because it takes all dharmas that are merely nominal as objective support, and its aspect is superior because the aspect [is in the form of knowledge of] the emptiness that is the true nature of dharmas that does not conflict with nominal [existence]. As [*Ornament* 2.9-10] says, “The warmed is in



terms of not obstructing concepts, and the true nature of dharma in the form of explanation” and so on.

The aids to penetration that [Maitreya] has discussed in the Full Awakening to All Aspects chapter, that are systematized as a path of preparation governed by all beings, are superior because of their superior objective support (all beings) and because of their superior aspect (balanced, etc., thoughts towards them). As [*Ornament* 4.35] says, “Here [Subhūti] extols the objective support of the warmed [aid to knowledge] as all beings, and says there are ten aspects—balanced and so forth thoughts towards them.”

This then is the mark of the superiority of the aids to penetration.

Again, what is the difference in the path of seeing that [Maitreya] has taught in many ways here and there [in his *Ornament*]? First of all, in the Knowledge of Paths [chapter], the path of seeing is the path that does not abide [in extremes], because it does not fall into saṃsāra or nirvāṇa. As [*Large Sutra* 518-19] says, “Bodhisattvas should produce all paths, they should not make the reality-limit manifest.”

In the All-knowledge [chapter], the path of seeing is the path that has gone beyond the Hīnayāna because, as [*Large Sutra* 309] says, “Bodhisattvas transcend the richness of the Listeners and Pratyekabuddhas having beheld it through understanding or seeing.” And again, [*Large Sutra* 310] says that the knowledge and abandonment of Stream-enterers, up to, Pratyekabuddhas is the forbearance of the Bodhisattva.

In the Full Awakening to All Aspects [chapter], governed by the marks of superiority, he says the path of seeing is a special path. As [*Ornament* 4.23] says, “The distinctive feature mark is explained in terms of sixteen instants that range over the truths distinguished by the distinctive features of unthinkability, etc.”

The [path of seeing] that [Maitreya] discusses there, governed by the irreversible Bodhisattva Saṅgha, is a path of learning because it exists at the stage of learning. As

[*Ornament* 4.46] says, “You should know that there are sixteen forbearance and knowledge instants that mark a Bodhisattva on the path of seeing as irreversible.” You should know that the instant is everywhere marked by the completion of the result, [i.e., is defined as an extended object ending with the completion of work to be done], in the sense that knowledge arises in tandem with the knowable.

You should know the path of seeing [Maitreya] discusses in the Culmination chapter is the path that counteracts [the conceptualizations]. As [*Ornament* 1.15-16] says, “Four types of antidote to four types of conceptualization on each of the paths called seeing and meditation, uninterrupted meditative stabilization, and wrong practices.”

You should understand the mark of superiority of the path of seeing in this way.

This is just one aspect. You should also explain the practice of the path of meditation taught in the Knowledge of All Aspects and Full Awakening to All Aspects [chapters], having investigated the mark of superiority of this or that division of the conceptualizations.

Alas, because of wickedness that arises from ignorance, the noble sight of these beings is totally blocked. So it is amazing that those [Buddhas] do not give up teaching them and directing them to governance by merit.

One who seeks freedom cannot stop the steps of the mind on the path that the logicians have shown to be tenable. The purpose of the teaching that results in enlightenment is in harmony with reality, merely from renown, [not because of an absolute truth].

Like this and like this, different groups resort to just that fearsome elephant that is hard to overcome with one’s own power, like an elephant calf in tow to its mother.

You should understand these three verses based on three heaps of beings who are confused, who have gone wrong,

and who practice perfectly, who are, respectively, those who want to set out, want awakening, and want to go in a special way.

Ah! At last! Wearied by various ideas I see my resting place in the philosophy (*naya*) of the Perfection of Wisdom.

This completes the *Ornament for the Clear Realizations Treatise—Instruction in the Noble Perfection of Wisdom in Twenty-five Thousand [Lines]*.



The well-behaved Śākya monk Ārya-vimuktiṣeṇa who has lived in different large monasteries of the noble Kuru branch of the Sammatīyas and is a close relative of master Buddha-dāsa has composed it.<sup>158</sup>

The philosophy of the Perfection of Wisdom is not known to other than those in the Mahāyāna. Others, mistaken like the Yantrāvartta [Sammatīyas, mang pos bkur ba] are confused because of taking real things (*vastu*) as a basis. So it is amazing that this Ārya, having supplicated the Victor and gained, as it were, a clear mind, has explained its number, order, names, subdivisions, and results.

## Notes

1. Nyi khri:A14b2.
2. The passage reads: “Moreover, Subhuti, for the Bodhisattva, the great being, even in his dreams the level of a Disciple or Pratyekabuddha, or anything that belongs to the triple world does not become an object of his longing, or appears advantageous to him.”
3. This is about Nyi khri:A21ab.
4. Nyi khri:A23b1.
5. There is a number or sign of a section change here in AAV ms. marked with four *daṇḍas*.
6. Nyi khri:A25a4.
7. Nyi khri:A30a1. This statement, known from the MSA, is often cited.
8. *sa tan nimno bhaviṣyati* [or *’bhaviṣyati* Nyi snang:Ka175a5, Khri brgyad:Kha238b5 *de la gzhol bar ’gyur pa’i phyir ro*; contra Nyi khri:A30a *nam yang yong su ’grib par mi ’gyur ro*].
9. *anutpattaye; mi skye ba*; Khri brgyad:Kha238b6 *skye ba*.
10. Conze misconstrues the last *sarvākārajñatāyām* in this *Sūtra* passage.
11. AAV ms. says just, “**We shall help across** those who **have not yet crossed** and so on.”
12. Conze renders this: “The two conceptualizations of the object cause objects within their range to appear different from what they are in reality. The one refers to worldly activity, the other to withdrawal from activity, and each should be known as consisting of nine items.”
13. This is in Le’u brgyad ma:Ca63b1; cp. RGS:26.3. Conze suggests it is the skewing of the *sūtra* to make it fit. It is noteworthy that Ārya here is reading a *sūtra* not unlike the version Hari comes up with, i.e., Subhūti is talking to Śāriputra. This is not found in

either the Panca (Nyi khri:A46b2), Aṣṭādaśa, or Śata of today. In all, the Lord and Śakra have an exchange ending with the greatness of *cittopāda*, and how it is rejoiced in, and the merit from that rejoicing turned over to enlightenment. Then (Ad. Conze p. 51; Nyi khri:A47a5; 'Bum:Tha311b7) Subhūti asks the Lord can the illusory thought get enlightened, this arising from the statement *pariṇāmayitavyāni yathā na cittam na anyatra acittena*.

14. The correspondence with the *Sūtra* is difficult to determine at this point. Nyi khri:A47a5 (see previous note).

15. The different versions of the *Sūtra* present problems at this point. The statements are to be found in different versions, but not in the same places, and not with exactly the same wording.

16. Tib in Nyi khri:A50a6 *bdag ni la la dang ni ring ngo* "I am far from something."

17. The *Sūtra* is simply saying that when you look at yourself as a reflected object in a mirror, or on the surface of clear water, you do not see yourself as near, relative to the reflected object.

18. *nirmāṇānvaya, rigs kyi brgyud*.

19. If you are looking after somebody, the doing/work (*kāritra*) is looking after them, and the deed/task (*kriyā*) is successfully looking after them.

20. Conze's "mason" should be emended to "carpenter," or even "artist," i.e., the puppet maker.

21. Nyi khri:A54a, 55b does not correspond to Ārya. Exactly what the original authors meant by *vikalpa* is hard to determine. It may be the absence of thought construction in the activity, as, for example, in the puppet or the magically created apparitions. But the *Sūtra* says that all the skandhas, and positive dharmas, are without *vikalpa* as well. This is a stronger sense than just the absence of thought construction, and would be equal to *śūnyatā*.

22. Conze ms. says it exemplifies the fact that the first five perfections operate contingent on the sixth.

23. Ibid. I am not sure about the reading in the AAV ms. The Tib translation says simply "**the water in the small and large rivers** when they have reached the ocean and become of one taste."

24. The term *arthānupratipanna* suggests that in the absence of the Perfection of Wisdom as a findable absolute, it makes no sense



to talk about anything else (the five perfections) with it as a distinctive feature.

25. This seems to be saying that the universal “woman” pervades all women, but still, amongst them, there is a foremost in womanly perfection.

26. *prabhāṇita* (Conze also renders it “derive its dignity from”) also means to comprehend or delineate particular features.

27. The reading non-existent in place of *sakti* is widespread (Conze p. 476 note 30).

28. Le’u brgyad ma:Ca84a4.

29. *avirahita* “not lacking”; *prātipakṣika* (*gnyen po dang ldan*) “dharma that have an antidote”?

30. The AAV ms. is damaged at this point, but D Nyi snang: Ka171b6 has ‘*khor los sgyur pa*, not *kha lo sgyur pa*, and *cathuraṅgam* is the four branches of the army that accompanies the king equally (*samena*) wherever he goes. Conze says it is a charioteer who mounts on a chariot with four horses.

31. Cf. Pensa:70.

32. I have not quite understood Ārya’s point here. The slightly damaged AAV ms. reads: *syād gotram eva nāgotra* [? *na gotra-* (*rigs kyi rnam par rtog pa ma yin pa*)?]-*vikalpa iti* [*paścātpādakaḥ* / *yas tāvat gotra-vi=* (*tshig phyi ma dang sbyar ba ste* / *re zhig rigs kyi rnam par rtog pa gang yin pa*) W] [88a6] *kalpo go[tram api tat / tad-yathā pratipakṣa-samudāgama* W (*dper na gnen po kun tu spyod pa’i dus kyi rigs bzhin no*)] -*kāle gotram* / *syād gotram eva na gotra-vikalpaḥ tad-yathā* ‘*samudāgacchad-gotram iti* / *syāt samudāgama-vikalpo* [‘]*nālabhana-vikalpa iti pūrvapādakaḥ* / *yas tāvat samudāgama-vikalpa ālabhana-vikalpo* ‘*pi saḥ* / *tad-yathā* [*samudāgacchataḥ samyag-ālabhane prayogaḥ* W] 92b1 [*syād ālabhana-vikalpa eva na samud* W] *āgama-vikalpaḥ tad-yathā apariniṣpannam ālabhanam iti / anayā diśā śeṣam abhyūhyam* //

I have taken -*pādaka* to mean “one that is produced” or “that produces.” Alternatively, perhaps, if the -*aka* endings are viewed as a Buddhist Sanskrit form, (cp. *madhyamaka*=*mādhyamika*) the terms *pūrvapādaka* and *paścātpādaka* might convey the meaning: “relates in the sense of being what is left [when the conceptualization is removed]”; and, “the latter [no objective support] relates

[to the conceptualization of full possession] in the sense of being what is left [when the conceptualization of full possession is removed].”

33. Conze summarizes with, “mere second.”

34. Conze, noting the association with practice, renders it “aspire;” but when practicing jumping, you practice by doing the jump perfectly, even though you are not at the stage of perfection.

35. *ucyate*, (in place of *āha*), perhaps because this is true commentary, rather than just gloss.

36. This supplies the words from Conze’s damaged mss.

37. It seems to me two analogies inform the *Sūtra* and commentaries at this point. Both are, historically, or at least historiographically, related to the time just prior to Śākyamuni’s enlightenment. First is the meditation on the twelve links (*nidāna*) of dependent arising that systematize the four noble truths: these describe the course of a person, seen from the perspective of the present, back over the course of a present life into a prior state of existence. Each of the different links serves to locate the person as a changing reality, and to nudge the thinking (meditating) person into a state of knowledge that describes freedom and the absence of an absolute soul (*nairātyma*). Second is the ascent to the enlightenment through a series of ever-refined meditative states: this is the division into the four concentrations (*dhyāna*), four absorptions (*samāpatti*), together with cessation absorption. This series plots the course of praxis that leads to yogic mastery and the final goal. Based on these analogies the texts seek to describe the course of a Bodhisattva’s life, seen from the perspective of enlightenment. In place of the twelve links it substitutes all aspects, i.e., all of the stages of religious practice that takes place over eons: these are, in essence, the purification (*vyavadāna*) dharmas that plot the course of a Bodhisattva’s “life” on the model of the twelve links. They, similarly, nudge the meditating Bodhisattva (no longer caught in the ordinary suffering world, nor absorbed in a nirvāṇa that negates the world) into a perfect freedom (*samyak sambodhi*) described now as the absence of any absolute reality anywhere, absent, in particular, from the standard Buddhist enlightenment

narrative. The mastery that allows a meditator to enter into a lower or higher meditative state and leap, as it were, from there into a higher or lower one, missing out the state in between is now an analogy for the relationship of perfect freedom to any illusory state.

This pair of analogies has the additional purpose of conveying the non-dual nature of the two truths: just as the twelve links describing the dynamic state of a person caught in, and getting out of, the suffering world, equally describe the person located in those links, so too with the illusory purification dharmas and the ultimate; and just as the great yogic mastery described in the nine meditative states allows the adept to leap from one state to another, missing out the level in between, so too, from the ultimate pervading state there is access to any illusory dharmas for the Bodhisattva adept.

38. Conze “made a classification.” It seems to me it is being used in a more basic sense.

39. *vijṛmbh*; Tib. ‘gying (with voluntary, transitive *bsgyings*), in a relaxed state having relieved oneself of, for example, the stiffness when waking up from sleep. A tigress sits proud in the forest, same with a dog in the kitchen (involuntary); draw oneself up to one’s full stature (*bsgyings*). The meaning seems to be to spread the mind fully over all the twelve *nidānas*, extending it to its full potential in a relaxed manner.

40. For the use of this term see note above, and Conze’s note 22 to page 502 of his *Large Sutra*. It seems this word *thod rgal* in Tibetan, particularly in the Rnying ma sect, takes on additional meanings.

41. AAVārt:Kha144a2 *khva dang ‘ug pa gnyis*. This is a later mistaken emendation, otherwise a sign the work is not by an Indian. W:889.16-17 *hetu-mahattvena bhāvanā-mārgasya prativīśiṣṭatā syād* (W in note 10 supplies the reading *ṣṭatvātā* from C); Nyi snang: Ka175b6 (D) *rgya che ba nyid yin par bstan pa’i phyir dang / sgom pa’i lam ni rgyun chad yin pa nyid du shes par ‘dod pa’i don gyis*; AAVārt:Kha144a3 (D) *rgya che ba yin pa’i phyir bsgom pa’i lam rgyun chags pa nyid yin par shes par bya ba’i phyir*.

42. Le’u brgyad ma:Ca126a4.



43. This should probably be emended to “they get rid of the deeds that arise.”

44. “voidness” “void” (*vaśika*, *ya ma brla*), “vanity” “vain” (*tuccha*, *gsog pa*), “insubstantiality” “insubstantial” (*asāra*).

45. The compound *pāramitābhāvanā* can be read either as “develop” or “not develop” in both cases. I have followed the Tibetan.

46. The upasarga *pari* in *paryupayoga* (Nyi snang *yongs su gtugs*, AAVart *dor*) is equivalent to a negation, “against.”

47. The previous sentence (*Large Sutra* 469-470) is, “It is thus that a Bodhisattva who courses in perfect wisdom should train in dharmas which are inconceivable,” i.e., merely nominal.

48. Conze renders *avikṛta* “not brought about.” I take the AAV’s *anabhisamskṛta* (not in AAVart) as a gloss on the two words, even though it is found in Hari’s Le’u brgyad ma:Ca139a5-6.

49. The three are those going up, those going down, and those whose destiny is not fixed.

50. Conze has “perceive actual reality as that which is not actually real.”

51. *paryāya* “one that stands for many.”

52. The *dgongs pa* in the Tib of both Nyi snang and AAVart is in the *Sūtra* (Conze’s “what purpose”) too. The Tib says, “to make known that [the Buddha] intends a magical creation together with an agent.”

53. Le’u brgyad ma:Ca143a7. In this, and the preceding, there are signs that the *Sūtras* as we have them differ from the version Ārya is explaining. Conze’s rendering is free but clear; see AAVart:Kha147b4.

54. The versions of the *Sūtra* differ at this point. Ārya’s follows Conze ms. P476ab. Conze’s *Large Sutra* follows the Ad.

55. This is in Nyi snang, AAVart, and Le’u brgyad ma.

56. AAVart:Kha148a6.

57. Tib says, “when they do not take dual and non-dual as a basis.”

58. This is probably Ārya’s summary of the above section, and does not constitute a series of glosses on a lost section of the *Sūtra*.

59. This could also mean, “not something that has a label given by language.” Best is AAVart:Kha148b6-7 *don dam pa’i tshig gis don*

*du btags pa med pa nyid do* “because the label does not get at what the ultimate finally is.”

60. I have translated *sarvābhisāreṇa* (*rnam par kun tu?*) based on Hari’s explanation. If this is taken with *ītīnām* it means, “Now that full military might has stopped these epidemics.”

61. This entire passage, that has not been available in the original language until now, is fortunately spelled out in full in the AAV ms.

62. The translation of *vipratipatti* in Vol. 1 as “wrong practice” should be emended.

63. Ad chapter 65 ff. A more prosaic rendering of *bodhisattva-cārikā* is “a Bodhisattva’s practice” or “behaving like a Bodhisattva.”

64. This *abhisamayābhāva-prasaṃjanena catuḥ-koṭika-viparyayaṇa* is an interesting example of a *thal zlog*, a central tenet of the Tibetan Prāsaṅgika/Svātantrika split. The instrumentals indicate they are glosses of the *Sūtra*.

65. Nyi snang and AAVart have “not uncover.”

66. This renders *phalopājīvyatvena* as at Ad p. 184 (as in Nyi snang, AAVart), *Large Sutra* p. 541, n. 19. The AAV ms. has *phalopagama* “serve as fruit.”

67. Here *ādi-mārga* might mean a “path from the beginning,” but the reading *śrāvakādi-mārgga-vyatirekādi-mārgga-vyatirekā-kūtena* is not supported by the Tib.

68. Closest to this reading, not in D Nyi khri:A160b (*gzhan gyi dbang po’i shin du shes par byas pa*) or the Le’u brgyad ma, Nyi snang, and AAVart, is the D AdT *shin tu byed brag phyed* recorded by Conze note b to p. 186. The difficulties involved in determining readings based on philological principles is startlingly obvious again even in just this single case.

69. Conze’s abbreviation matches Ārya’s exactly here.

70. In plain English, beginning with the form skandha (or perhaps just the purification dharmas?) these are “noble training-dharmas” insofar as they are in a person free from attachment to them. The books with the list of terms the Buddha coined for them are the noble Dharma-Vinaya.

71. *rūpa-bhāvanā-vibhāvanāyāḥ prajñāpāramitā-bhāvanā*; Ad:192.7 has *rūpavibhāvanābhāvanā prajñāpāramitābhāvanā*. An alternative

translation: “When [Bodhisattvas] are not cultivating a meditation on form [as real] they are cultivating the Perfection of Wisdom.”

72. Nyi snang and AAVart read *upādāya* in place of *upāya* “based on the six mindfulnesses, mindfulness.”

73. The sequence of knowledges is, first, of the truths; then, of the extinction of *kleśas* past, and the non-production of those in the future; then, the first instant of the path of seeing, the selflessness of all dharmas, including that path of seeing (*anātman*) that is subsequent to that (*anvaya*); the third instant that is knowledge of that on the covering level; and the fourth set of four instants of the path of seeing that is a knowledge of mastery (*parijaya* / *paricaya*).

74. Two sides are missing from AAV ms. The translation is based on the Tib.

75. The correct reading here is difficult to ascertain. Nyi snang *rang gi ngo bo'am/ dngos po med pa zhig*; AAVart *dngos po zhig yod de/ ngo bo nyid yod pa'am/*; Ad p. 200 *svabhāva*, *bhāva*, and *parabhāva*; Śata-sāhasrikā from Conze's ms. P502b *svabhāvo 'svabhāvo vā'bhāvo vā bhaviṣyan*.

76. Alternative translation of *Sūtra*: “Because mindfulness of the Buddha is when, without mindfulness, you do not pay attention.”

77. Alternative translation of *Sūtra*: “Because mindfulness of the Buddha is when [Bodhisattvas] are not mindful and do not pay attention.”

78. Alternative translation: “Recollecting the Saṅgha is **not recollecting and not paying attention to the four pairs of men**, [i.e., Stream-enterers and so on by bringing to mind the fact that they] come from meditation on (*prabhāvita*) non-existence that is the own-being [of all dharmas], so they pay attention without being there (*abhāvitvena*).”

79. Here “adulterated” renders *śabala* or *sakala*? (*'dres pa*) Conze's “spotted”; and “spotted” renders *kalmāṣa* (*nag nog*) Conze's “impure.”

80. *bhujiṣya*, *dbang 'byor ba*. Edgerton cites the *Visuddhimagga* that says, “free” because it frees from the slavery of craving.

81. Or, “You should know it is through an earlier propulsive force.” He means that through having habituated to a pattern in



which one perfection is united with the others, and the good qualities incorporated into a single integrated personality, the single moment of a Bodhisattva's final practice incorporates all aspects of the fully enlightenment state.

82. Nyi snang *lhag par spyod pa*; AAVart *kun tu spyod pa*; W *viśiṣṭādhigama*. I have translated based on W.

83. I have not identified this citation. I have translated it literally based only on D. The AAVart says, more probably, "the skandhas are totally in nirvāṇa (*phung po rnam ni shin tu mya ngan las 'das pa'o*). Enlightenment is dream-like in nature too, totally in nirvāṇa."

84. Tib. *de bzhin*. Should *caiva* be read *ceva*?

85. Cited AKBh on AK:6.27b; cf. la Vallée Poussin, trans. Pruden, Vol. 3, p. 1057, n. 169.

86. Cp. AKBh:874 on AK:6.2 *abhisamaya iti ko 'rthaḥ / abhisambodhaḥ / iṇo?* [ito] *bodhanārthatvāt*.

87. Cp. W:914.14 *anutpāda-rūpo 'yam lokottareṇa mārgena prāpyate na kriyata iti*.

88. I am unsure of the original wording here. Since the relationship between the *dharma-kāya* and *svābhāvika-kāya* is an important issue I have translated this literally, even though Nyi snang's *gang dag gis* is not supported by the AAVart that reads, "What, furthermore, are the dharmas without outflows, the Dharma Body [with] a completely pure essential nature?"

89. Vol. 1:111-116.

90. Vol. 1:98-99.

91. He is saying the word is a bahuvrīhi; it is the place of (*āyatana*) the meditation with *ākāśānantya* as support.

92. This follows the reading at *Visuddhimagga* X,49 (Ñāṇamoli trans., p. 332).

93. See AK:8.2; *Visuddhimagga*:4.53, trans. IV,138.

94. Cf. *Visuddhimagga* translation X,58.

95. Ñāṇamoli renders this "light" in place of "consciousness."

96. AAV ms. extant from here.

97. The wording is strikingly similar to *Visuddhimagga*:5.9.

98. I have not been able to determine the actual wording of the AAV ms. here.

99. Nāṇamoli renders *udgraha* (P. *uggaha*) “learning” and reads *pratibhāga* (P. *paṭibhāga*) “counterpart” in place of *pratibhāsa* (Nyi snang snang ba; AAVart so so snang ba). Regardless, the idea is the first is the underpinning of the mind when the person gets hold of the object with the external prop. The second is the perfect inner appearance, corresponding to the one underpinning the contemplation, away from the gross external prop.

100. This is Nāṇamoli’s translation. Literally it says, “Even though it is made to grow it does not grow.”

101. The entire passage, apparently a scripture, is cited by Yaśomitra (AKVyākhyā:1180 on AK:8.35).

102. Vol. 1:47-48.

103. MSA:12.16-17; *Golden Garland* Vol. 1:364 ff.

104. AAV ms. reads *svakatā* that perhaps means everything to do with a particular *karman*.

105. See U. Pagel, “The Dhāraṇīs of the *Mahāvīyūtpatti* #748” (*Buddhist Studies Review* 24(2), 2007:151-191) for a possible identification of this sūtra with the *Ratnamegha*.

106. These are at *Large Sutra* 210-211, 531-532; see *Golden Garland* Vol. 3:728.

107. Ārya’s comments here are very similar to those found in the Chinese version of the *Upanibandha* on the *Mahāyāna-saṃgraha* (not in the Tibetan version), cited by Lamotte in his translation of the *Mahāyānasamgraha* (*La Somme du Grand Véhicule d’Asaṅga*). This is in Gelongma Karma Migme Chodron’s English translation of Lamotte’s reference 442c17-443a5, p. 407.

108. Makransky (1997:417, n. 47) also has been unable to further identify Bhādrapāla. I have rendered *kun gzhi’i rnam pa shes pa* here (like Makransky) *ālaya-vijñāna*, but the folio is missing from the AAV ms. and the original word is not certain (cp. Lokesh Candra’s *Tibetan-Sanskrit Dictionary*’s *kun gzhi snying po* entry that renders Sanskrit *saṃsthāna-garbha*). The citation is perhaps to the *Samdhinirmocana-sūtra*; see, ‘*Phags pa dgons pa nges par ‘grel pa’i mdo rnam par bshad pa* (the Tib. translation of the *Long Commentary* by Wen tshegs/Won ch’ug), D Cho189a, from the Questions of Maitreya chapter (Powers 1995 from the Tibetan) or Analysis of Centering chapter (Keenan 2000 from the Chinese). Ārya has

contextualized the citation from the *Large Sutra* in his comments on *Ornament* 5.38.

109. *Large Sutra* 201-202 and so on. Ārya means to say that the force that impels the final goal into being—keeping the knowledge of all aspects in the forefront of the mind—defines the different paths the Bodhisattva learns through practice, differentiating them from paths that do not lead to the final goal.

110. *Sāratamā*:171 *prathate nirmāṇa-prathanāt*. Snying po mchog: D Tha297b3 *snang ngo zhes bya ba ni sprul pa ste bsod nams las so*.

111. This is based on Makransky's fine translation of the corresponding section of W.

112. That is, the sinews do not stand out on his neck when he experiences a bad taste; see Conze's translation to P533-534, based on the Ad "because the taste conductors in his throat are straight."

113. *sanābhika*. In the metaphor, the central hub is probably open (to receive an axle) so the spokes do not go right to the center, rather, reach an indentation. In all of the following, I am following Conze and the Gelongma Karma Migme Chodron's English translation of Lamotte's *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitā-śāstra)*.

114. Lamotte has his "feet have inconspicuous ankles."

115. Others take *gātra* as "body" or "frame" but that does not always seem to fit the context.

116. *Sāratamā*:180 *utkarṣa-nigūḍhārtha uc-chabdaḥ / jānugulphāsthi-vācī śaṅkha-śabdaḥ / urū-mūlād adhas pāda iti gamyate*. "[In the word *ucchaṅkha-pāda*] the *ut* is a word for extremely hidden and the word *śaṅkha* is a word for the ankle bones and kneecaps. The *pāda* is from the base of the thigh on down."

117. "At rest" is a stab at the odd use of *śama* here. The translation is based on Lamotte's.

118. This follows the Tib of D and N, which may be corrupt. Conze has "His perfectly spaced body hair, each by itself without a second, grows beautifully curling to the right."

119. This mark is striking as the first to define the figure as *not* a *bhikṣu*.

120. Literally, "what has been eaten, drunk, licked, and chewed."



121. Or, “and his bodily frame (*gātra*) is tall and straight.”

122. These numbers come after the sign in the AAV ms.

123. Conze’s “donations” comes from Le’u brgyad ma’s *yo byad*.

124. Alternative translation: “Golden in color, he has extremely fine skin.”

125. This is a partial translation. Part of the derivation is obscure to me.

126. There is a lacuna in the AAV ms. here. Fortunately, it is similar, in the main, to the version of the *Sūtra* translated by Conze in his Appendix II to his *Large Sutra*.

127. Here *anupūrvā* may mean each is the appropriate size relative to the ones next to it.

128. *‘khril bag chags (vṛtta)*. The translation is from Goldstein 2001:69.

129. Missing from Nyi snang and Le’u brgyad ma. It does seem out of place.

130. Jäschke gives this meaning for *zhom*, citing Schmidt.

131. I have rendered *pradakṣiṇa-grāhi[n]* following Edgerton. But *pradakṣiṇa-grāhin* perhaps means “alms-gatherer” here.

132. Conze, following Hari, renders this, “Their lips are [red] like the Bimba berry, because they have got rid of all the worlds as if they were a reflected image (*pratibimba*).” *bimba-pratibimbadarśana-vacanāḥ* probably has a number of meanings, amongst which, “because from their mouths [comes forth] the doctrine of object that is reflected, and reflected image.”

133. Conze construes *pūrvā*, they “have been gentle leaders in the past.”

134. This is Conze’s translation. I am unsure. Perhaps, “They have gone forth to the level attitude (*sama*) [towards all beings and reality] that the levels share.”

135. This is Jeffrey Hopkins’ translation from the dictionaries included at <http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>.

136. The order of the marks here is either different or jumbled in Nyi snang and Le’u brgyad ma.

137. Alternative translation: “see the future” or “look dignified.”



138. This translation follows the Tib versions of the *Sūtra*. Nyi snang reads, “Their arms are long and muscular because they have arms that are supremely long and muscular.”

139. Here *ślakṣṇa* conveys slippery, in the positive sense of not easily snagged, but a “slippery intellect” conveys a very different meaning in English.

140. Jäschke *gshor* “bristly,” *brlang po* “abusive language”

141. The *śrī-vatsa* (*dpal be'u*) “Lakṣmī’s calf” is perhaps the endless knot (probably a symbol of compassion); the *svastika* (*bkra shis*) “may it be well” symbol (probably a symbol of the unchanging); and the *nandy-āvarta* (*g.yung drung 'khyil ba*) “the bull’s curl” is a symbol of auspiciousness.

142. Tib renders *bhuja* by *phyag* “arm.”

143. This is Nyi khri:A225b6-140a1 (*Large Sutra* 528-537).

144. This is Makransky’s translation of *samam*.

145. Or, “up to here” *'di phan chad*. It does not make a great deal of difference. Ārya has clearly articulated his view, a view that informs Conze’s version of the *Large Sutra*, and explains Conze’s laconic, layered titles at the beginning of his Chapter 73, *Large Sutra*, p. 573. Ārya’s point is that there are no separate words in the *Sūtra* for the dharmas without outflows that identify the Dharma Body, or for the marks that identify the Enjoyment Body, because we are “talking” from the perspective of the result (beyond the ken, or language of ordinary persons). It is understandable, therefore, that anything specifically defining the first bodies should be brought in under the work of the Emanations Body that is accessible, and that encompasses the entire range of the knowable. The *Ornament* sets out the defining marks of the first bodies just because they are there. The *Sūtra* at this point does not have them, as Ārya says, “because [the Lord] will reveal them.”

146. As Conze notes, the correspondence with the *Sūtra* becomes complicated at this point. Still, the *Sūtra* is saying that ordinary people believe that there are in fact dreams, and they believe that they are in fact dreamers of dreams, believe that there are in fact *nirmāṇas* (“magically produced appearances”), and believe that they do in fact see them. It does not say they *believe in* what

they believe to be there. That they “bring about karma formations” means they react to them as things that are there, even if they do not believe they are true.

147. The reading of Ārya’s version of the *Sūtra* is not certain. He may be paraphrasing, or actually citing it. Nyi snang says, **“Here, Subhuti, the foolish, trained, common person apprehends the dream intending the dream of saṃsāra, and apprehends him who sees it, intending the person who has awakened from it. [He says, In consequence the Bodhisattva who courses in perfect wisdom demonstrates . . . empty is all this that belongs to the triple world. Thus] he says Arhats”** and so on.

One would expect the passage to be saying: (1) ordinary people are in saṃsāra because they take it as real and experience suffering through karma, whereas, like a dream, it in fact lacks any final essential reality; (2) Listeners reach nirvāṇa because they know even the one dreaming the dream is not a real independent experiencer of saṃsāra; and (3) the Buddhas know that not only saṃsāra, but even nirvāṇa and the pure dharmas that enable it, are equally without any essential own-being.

148. *niveśana* (‘god). Conze renders it by “enter”; Makransky “establish.”

149. This is P528a, *Large Sutra*, p. 579. I have slightly changed Conze’s translation. “Causes them to become detached from their total investment in them” renders *samādānād vivecayati* (*blangs pa de la skyod do* Nyi khri:A225b6; Le’u brgyad ma:Ca234b4 has *bskyod de*). *skyod* “to stir up, to upset” is a *don* ‘gyur. I have emended Conze’s *anyatra sarvākāra-jñatā nirdu?pacante* to *anyatra sarvākārajñatād ima ucyante* (Nyi khri:A226b1 [*rnam pa thams cad mkhyen pa nyid kyi ye shes*] *ma gtogs par* [*de dag*]). The path and the eight results are the ārya dharmas and their results. For Bodhisattvas, the cognitions of all of these and anything else holy besides, with an altruistic intent and the wisdom that knows they are empty, are the ārya dharmas, and the result is when they get others to realize them. The point being that the *lokottara* dharmas are not other than the *laukika* ones, just informed by altruism and the habit of viewing them as empty. This, says Ārya, explains Subhūti’s following question about the difference between



Bodhisattvas and Buddhas. Lying behind beneficial ideas and actions is the *lokottara* nature that is non-dual with them.

150. This section of the *Large Sutra* should read: “*Subhuti*: Does, then, the Bodhisattva cause [beings] to reach the knowledge of all modes? The *Lord*: Yes he does. *Subhuti*: In that case what is the difference between him and a Tathagata?”

151. This section of the *Large Sutra* should read: “*The Lord*: The Bodhisattva causes [them] to reach the knowledge of all modes, but the Tathagata is called one who has reached knowledge. And why? For the thought” and so on. Conze’s English for the reply is convoluted not because of his “German English,” but because the reading is uncertain, and he wants to render an important but opaque passage without exclusively prejudging its meaning.

152. See P533-534 translated in the *Large Sutra*, p. 585, and P536 translated at the end of Appendix II. Neither D Nyi khri:A240a3-241b3, or D Le’u brgyad ma:Ca246b3-247a3 mention the long teaching about emptinesses and so on. Of the four ways of gathering a retinue, all explanation of the thirty-seven dharmas up to the marks of the Buddha are brought in under the first of the four ways, “gift of dharma.”

153. The long passage Nyi khri:A225b6-240a1 passed over in silence here is the passage Ārya has referred to above. Since this is “work,” it is accessible to the Bodhisattvas; the same dharmas of a Buddha are not accessible to any but the Buddhas.

154. Emend Conze’s translation to read: “May you through these forty-two letters know all dharmas are covered! You should know all beings and dharmas are emanated magically from a form without letters.” In place of *vyaya-upagata*, D Gn3:Pha270a1 has ‘grib pa dang ldan par rjes su gtogs [=rtogs] par gyis shig, that it glosses with *chos thams cad yongs su ‘gyur pa dang ldan pa*; cp. below *anāvaraṇa*. Emend *ākāśa-nirmitta* to *anakṣarākāra-nimitta* (Gn3 yi ge med pa’i rnam pas sprul).

Here *abhinirhāra* “consummate” refers to practice of the fully practiced state. They are skilled in the meditation on one letter being in all, and vice versa. When they have become used to that they are skilled in the consummation of no-letters. Still, like the Buddha, who teaches emptiness that is beyond words using

words, dharmas are not free from letter or linguistic form. In place of Conze's "not quite free from the mode of letters," perhaps "dharmas are not outside narrative" is a better translation. In plain English, (following D Gn3:Pha270a1), taking each letter as a mnemonic device to remember the emptiness of all dharmas, cognize emptiness, and know the fault in all surface level reality, but with the detachment the waking person has for dream images.

155. This reads *koṭer* (*yang dag pa'i mtha' las*); if the reading is *koṭir* the passage means "states that the realm of Dharma, Suchness, and the Reality limit do not turn back" [from an imperfect state to a perfect one].

156. I have added here some lines that have accidentally fallen out of the translation of P539-40, *Large Sutra*, p. 590.

157. This uses Conze's translation. Tib reads *bye bar gshags/ gzhag?*

158. On the names Saṃmatīya, Bahuśrutīya, and Kaurukula the following synopsis is given in Bibhuti Barua's *Buddhist Sects and Sectarianism* (New Delhi: Sarup and Sons, 2000), p. 45. A. Bareau makes the Vātsīputrīyas and Saṃmatīyas similar. Tāranātha says the Vātsīputrīyas and Kaurukula are identical. By and large, with small differences, one starts with a Theravāda (or Sarvāstivāda) and Mahāsāṃghika division. Bahusuttakas are by and large a subdivision of Mahāsāṃghikas. The Vajjiputtakas are a subdivision of the Theravāda and the Saṃmatīya are, in general a subdivision of them. The first of Bhavya's three lists gives the Kaurukula as a subdivision of the Saṃmatīya, again a subdivision of the Sarvāstivāda. Vinītadeva, speaking it is said from a Mūla-sarvāstivāda perspective, places the Kurukullaka and the Vātsīputrīya under the Saṃmatīya (one of the four "original" schools). The *Mahā-vyutpatti* is similar. The Bahuśrutīya is a subdivision of Saṃmatīya.

*Abhisamayālaṃkālokā*

Light for the *Abhisamayālaṃkāra*

by Haribhadra



## CHAPTER FIVE

### *Culmination Clear Realization*

Now Maitreya has to explain the culmination clear realization—realization when it has reached its apex—of Bodhisattvas who have attained full awakening to all aspects. There, [at *Eight Thousand* 380], first of all [the Lord] has to set forth its signs that are the indications of it. Therefore, to explain the first sign, seeing all dharmas like a dream even when dreaming, because of strong habituation, he says, **Furthermore, if a Bodhisattva even in his dreams beholds that ‘all dharmas are like a dream’ but does not realize** [them, i.e., does not take them as having even that as their final, conventional reality], **then also this should be known as the irreversible mark of the irreversible Bodhisattva.** This is saying the attention that Bodhisattvas assisted by such wisdom and method pay to yogic insight when they cultivate yogic qualities (*yoga-dharma*) at the culmination [stage], operates totally contingent on [the needs of] living beings. [764] They do not realize them to be dharmas like that, [i.e., take them to be the way they seem to be] even during dreams.

[The Lord] says about the second sign, not producing any longing or thought for the levels of Listeners and so on, **It is another mark if, even in his dreams, neither the level of Disciple or Pratyekabuddha becomes an object of his longing, or appears advantageous to him.** There longing is a newly acquired eagerness; **appears advantageous** (*anuśaṃsā-citta*) is a desire that persists.

He says about the third sign, seeing a Tathāgata and so on, **It is another mark if, even in his dreams, he sees**

himself as a Tathagata in the midst of a large assembly and so on.

[765] He says about the fourth sign—apprehending the Buddha make a miraculous display (*vikurvita*) of magical powers, **It is another mark, if, even in his dreams, he rises into the air and demonstrates dharma to beings and so on.**

He says about the fifth sign, producing the thought to teach dharmas that are like a dream, **It is another mark if, when he dreams, he remains unafraid when a village, town, city, or kingdom is sacked and so on. And immediately after he has woken up from his dream, he reflects that 'like a dream is all this which belongs to the triple world. And in that sense should I demonstrate dharmas' and so on.**

[766] He says about the sixth sign, turning mindful attention to eliminating the states of woe in their own Buddha-fields, **It is again another mark of irreversibility if a Bodhisattva, on seeing in his dreams the beings that are in the hells and so on. [The Lord] asks [rhetorically] what the mark of [a place] pure of states of woe is, with, And how could one know that there would be no states of woe in the Buddha-field of the Bodhisattva? He responds, If a Bodhisattva, on seeing in his dream the beings reborn in the hells and so on sets up mindfulness and determines to bring about a Buddha-field without such states of woe and so on that should be known as the mark.**

[767] From a positive angle, he says about the seventh sign, the ability of the sustaining power of truth (*satyādhiṣṭhāna*) to put out [the fire in] a burning town and so on, **Furthermore, a Bodhisattva may dream to the effect that a town or village is on fire. After he has woken up, he considers thus: "I have the attributes, tokens and signs which I have seen, in my dream, as the attributes, tokens and signs by which an irreversible Bodhisattva should be borne in mind. Because of this Truth, because of my utterance of this Truth, let this town fire or village fire, which**

is taking place there, be appeased, cooled, extinguished” (construe these with the absence [of fire] divided into small, middling, and big, respectively). **If that fire is extinguished, one should know that that Bodhisattva has been predicted to full enlightenment by the Tathagatas in the past.** Looking at it from a negative angle, he again says, **If it is not extinguished, one should know that he has not so been predicted and so on.** Describing it in both ways he says, **If again, Subhuti, instead of being appeased, the conflagration passes beyond all bounds and spreads from house to house, from road to road, then one should know that this Bodhisattva has in the past collected karma consisting in the rejection of dharma, conducive to weakness in wisdom. From that results the karma of his which led him to this experience, i.e., his feeling of distress because his utterance of truth has been ineffective [at controlling the fire] in his present life, which is just a result of karma left over from his rejection of dharma accumulated in his other life.**

[769] From a negative angle, he says about the eighth sign, that their utterance of truth is effective in exorcizing ghosts (malignant spirits and so on) with, **If a person—man or woman, boy or girl—were seized when it enters in or possessed by a ghost because it takes over and causes physical transformations and so on, then a Bodhisattva, who has come across him, should perform the Act of Truth, and say: “If it is true that I have been predicted to full enlightenment by the Tathagatas of the past, and if it is true that my intention to win full enlightenment is perfectly pure,— . . . Not that I shall not win full enlightenment! There is nothing that the Buddhas and Lords who reside in countless world systems have not cognized, seen, felt, realized, and fully known. (Construe these five words with the five clear realizations, the knowledge of all aspects and so on, because they know all the topics; take the “nothing” and “not” with them all.) If, as a result of these words of the Bodhisattva that ghost does not depart,**



**one should know that the Bodhisattva has not had his prediction and so on. From a positive angle, he says, But if he departs one should know that he has had his prediction to full enlightenment.**

The twentieth, Discussion of Skill in Means Chapter, of  
the *Light for the Ornament for Clear Realizations*:  
*A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-ONE:

*Māra's Deeds*

[772] It is not the eighth sign when [the ghost] is exorcised by the power of Māra. [The Lord] says this with, **The Bodhisattva has said; "I have been predicted"** and so on. Mara in his turn tries, at that time, to induce the ghost to depart. Having anticipated the doubt that this could be with, **And why?** he says, **And his efforts will be particularly strong,** i.e., naturally immense and energetic effective when he has to deal with a Bodhisattva who has but recently set out in the vehicle who has just now started to have the culmination clear realization. It will then be the magical power of Mara which has driven the ghost away. But the Bodhisattva thinks that it was his might which drove him away, and he does not know that it was Mara's might. He will slacken in his efforts. But as a result of this he thinks he has had his prediction in the past and he despises does not give respect to other Bodhisattvas, sneers at makes fun of them, ironically compliments speaks too highly of, contemns blames and deprecates them presents them in a bad light. **He feels pride, feels really proud** (the production of pride and its being in a heightened form), **gets puffed up, really gets puffed up, gets pretentious, totally pretentious, full of himself, totally full of himself** (connect these six locutions with the same [production and heightened form] of gross pride, overweening pride, and misplaced pride, respectively), **and conceited** (*mānam utpādaya*) because of stupid pride.<sup>1</sup> **That pride** (*māna*) a swelled head thinking I am better than my inferiors or equal

to my equals, **gross pride** (*atimāna*) thinking I am superior to my equals or equal to my superiors, **overweening pride** (*mānātimāna*) thinking I am superior to my superiors, **misplaced pride** (*abhimāna*) believing I have got a realization I have not got, and **stupid pride** (*mithyāmāna*) thinking I have a good quality even though I do not have it, **keeps him away from all-knowledge** and so on. Amongst these, construe pride **keeps him away from all-knowledge** that is the essence of the three all-knowledges; gross, overweening, and misplaced pride [773] **keep him away from the supreme cognition of a Buddha** full awakening to all aspects, **the cognition of the Self-Existent** culmination clear realization, and **the cognition of the all-knowing** serial clear realization, respectively; and **stupid pride** keeps him away from **supreme enlightenment**, i.e., from the Dharma Body clear realization preceded by full awakening in a single instant. When he meets with Bodhisattvas who could be his good friends,—virtuous in character, resolutely intent on the sublime, earnestly intent, skilled in means, endowed with the irreversible dharma,—in his conceit he does not tend, love and, honour them. Construe these three words with “for producing wisdom arisen from listening and so on,” or with “for the purpose of the cognition of the imaginary, dependent, and fully established natures,” respectively.<sup>2</sup>

[774] Arising from this topic he describes Māra’s different deeds, so about Māra’s small deeds he says, **Moreover, Subhuti, the deeds of Mara will operate also in connection with the annunciation of a Bodhisattva’s name** declaration of his name. And how? Mara uses even the annunciation of the name, and of other details connected with it detailing his mother’s name and so on to tempt a Bodhisattva. He comes to him in all kinds of disguises and says to him: “You have had your prediction from Tathagatas in the past.” Anticipating the doubt that this could be with, And why? he says, **The proof is that this is the name you will have as a Buddha** and so on. If you have any particular



quality, he will tell you that you have had that same quality also in the past. Whether the Bodhisattva be dull by nature, or keen in his faculties, Mara will tell him that he was the same in the past. Or take other qualities which he has in this present life: He is, say, a forest dweller living cut off from the town at an established distance, or alms-food eater resolving to take what ends up in the begging bowl, or refuse-rags wearer with robes made from roadside rags, or later-food-refuser eating after taking what is apportioned as the total [amount needed to keep alive] and so on; or single-sitter eating their fill having seated themselves on one seat [but not after they get up]; or natural-bed user lying down on a ragged mat and so on just as they find it; or three-robe wearer with only the three, under robe, [outer robe, and lower robe]; or cemetery dweller living where dead people are thrown out; similarly, tree-root dweller; or spending the night sitting; open-air dweller having nothing above them as a cover; [coarse] wool wearer keeping only wool robes and so on; or he has few wishes are without excessive greed, [775] is easily contented are satisfied with just so much, detached (*pravivikta*) have not broken vows, frugal have few wishes, soft in speech, or a man of few words and so on. Anticipating the earlier doubt [that this could be] with, And why? he says, Mara argues that a Bodhisattva who has the just mentioned qualities of an austere ascetic has, with certainty, also in the past been endowed with those very same qualities of an austere ascetic and so on. He may actually think that he has had his prediction in the past because now he has those qualities of a rigid ascetic.

About Māra's middling deeds he says,<sup>3</sup> And Mara will say to him "You are irreversible, you have had your prediction by the Tathagatas to full enlightenment. Anticipating the same doubt [that this could be] with, And why? he says, Because you have these qualities of an austere ascetic.

[776] About Māra's big deeds he says, In the guise of a monk, or nun, or lay brother and so on Mara will come to

the Bodhisattva and tell him that he has had his prediction and so on. Anticipating the same doubt as before with, **And why?** he says, **For the simple reason that now he has those qualities of a rigid ascetic, which, according to him, are the qualities of an irreversible Bodhisattva.** Anticipating the doubt, “If it is actually the case, how could this be Māra’s deed?” he says, **But the Bodhisattva has not got the attributes, tokens and signs of an irreversible Bodhisattva which I have described. So you can know this, that he is surely a man beset by Mara, from other Bodhisattvas.**<sup>4</sup> Anticipating a similar doubt with, **And why?** he says, **For he has not got the attributes, tokens and signs which are actually characteristic of an irreversible Bodhisattva. And as a result of the annunciation of the circumstances of his past he feels conceit and so on.**

[778] About Māra’s deed of predicting [the name a Bodhisattva will have] at the main stage of Buddhahood, he says, **Furthermore, Mara also operates in connection with the prediction of the name which a Bodhisattva will have as a Buddha. In the guise of a monk he comes to a Bodhisattva and predicts to him that ‘this will be your name when you have won full enlightenment’. And Mara will predict that name which the Bodhisattva had already guessed, supposed, and speculated about** (some say these are at the preparation stage and so on, respectively; others that they go with wisdom arisen from listening and so on) **when he had pondered over the name he would bear after his full enlightenment and so on. He compares the name which he had thought out by himself with the name proclaimed by that monk, who is either beset by Mara, or was conjured up by Mara or his host, he finds that the two agree, and he concludes that he has in the past been predicted. Put this together as: “He compares”** [literally “weighs”], i.e., makes an examination of “the two”—that name “which he had guessed” and that “name proclaimed by Māra.” Again, anticipating the same doubt, “If it is true, how could this be Māra’s deed?” he says, **But he has not**



got the attributes, tokens and signs of an irreversible Bodhisattva which I have described and so on. But even if, after he has spent a long time, a good long time stuck, wandering about, i.e., after the wickedness has been demonstrated<sup>5</sup> and he cleans himself up, gets over his conceit, he would again become one who wants to know full enlightenment by resorting to just this perfection of wisdom even then it will be hard for him to get to the Buddha-level, i.e., he will spend a long time trying to get it. To elucidate just this he says, [and it would be hard] even if he were to go to the good friends and regularly approach them, and if, in his new-found outlook on life he would, first of all, censure counteract (*pratipakṣa*) by refuting his former ideas, vomit them up by counteracting the habit, abhor them feel shame (*lajjā*) relative to self and others, throw them back through the force of the basis (*āśraya*), [in the sense of pick himself up and stand up for his basic values enshrined in the Triple Gem], and see their error through the force of not repeating the downfall (*pratyāpatti*).<sup>6</sup> Anticipating a similar doubt, [i.e., the doubt that such a Bodhisattva will actually spend a long time trying to get Buddhahood] with, And why? he says, So serious is the offence of conceitedness. He means, “conceitedness is a serious offence” because it is motivated by a contempt for others. It will, therefore, be hard, but not impossible, for [such a Bodhisattva] to get to enlightenment. “Things that disappear in the presence of a counteracting antidote [779] can be totally uprooted when the antidote reaches its total strength, as in the example of gold and its alloys. So all obscurations to the holy Dharma and so on have that aforementioned quality.” This is axiomatic,<sup>7</sup> so “the offense of conceitedness” can be completely eliminated. The [Buddha’s] statement,<sup>8</sup> “[karma] does not perish [even in a hundred eons]”, furthermore, should be understood [with the proviso that] the counteracting antidote has not been developed, otherwise it defies logic and contradicts many sūtras. You should explain the statement that [a bad karma]



is “invariable” [in producing its terrible result] with just this [proviso] as well. The statement that [a karma] is “variable” is restricted to when the counteracting antidote has not been developed, and its result happens sometimes.

To elucidate just how serious the offense of conceitedness is with an example he says, **Among the monks who belong to the vehicle or level of the Disciples four unforgivable offences** the main downfalls [of an ordained monk]—murder, robbery, coupling, and untruth—are so serious that, if someone has been guilty of one of them, he ceases to be a monk because of breaking the monk’s vows, a **Shramana** because of not living a secluded religious life, a **son of the Shakya** because of the absence of what defines a lay Buddhist (*upāsaka*). **More serious** because it precludes realization even in a future life **than those four unforgivable offences is this production of a proud thought** this offense of conceitedness, **when, on the occasion of the prediction of his name, a Bodhisattva has despised other Bodhisattvas** and so on. To demonstrate just how serious it is he says, **That thought is more serious** because they go to hell for as long as the number of thoughts tainted with pride they produced **than even the five deadly sins** of maliciously making a Tathāgata bleed and so on.

[781] Having given a discourse on Māra’s deeds that operate through such an annunciation of names, the Lord also says about Māra’s small deeds connected with the quality of isolation, **Furthermore, Mara the Evil One may come to the Bodhisattva and exhort and inform him<sup>9</sup> in connection with the quality of detachment that the Tathagata has praised detachment, and that that means that one should dwell in the remote forest, in a jungle a specific forest, in mountain clefts, burial grounds, or on heaps of straw, etc. But that is not what I teach as the detachment of a Bodhisattva and so on. A Bodhisattva dwells detached when he becomes detached from the mental activities associated with the Disciples and Pratyekabuddhas. For, if he is taken hold of by the perfection of wisdom and skill**

in means, and if he dwells in the dwelling of friendliness and of great compassion to all beings, then he dwells detached even when he dwells in the neighbourhood of a village and so on. If that detachment is actually contaminated by the mental activities associated with Disciples and Pratyekabuddhas, then, as he does not practise the perfection of wisdom, he does not fulfil the conditions necessary to win all-knowledge. He dwells in a contaminated dwelling, in a mental activity which is not quite pure, and because later he feels regret to the extent that he has not realized the meditative stabilization, in consequence his deeds of body, voice and mind cannot be quite pure. In consequence of that he despises other Bodhisattvas who live in villages, but who are uncontaminated and so on. At first he despises those who live in the neighbourhood of a village, though they dwell in the dwelling of wisdom, with its devices and its great compassion, though they are habitually quite pure in what they do with their body, voice or mind this being the opposite of that [above impurity]. After that he finds that he cannot gain the Trances and so on and that they do not reach their fulfilment in him. Again, anticipating the same doubt, [that this is in fact the case], he says, **The reason is that he is without skill in means.**

[782] He says about Māra's middling deeds, Even though a Bodhisattva may dwell in deserted forests hundreds of miles wide and so on even for hundreds of thousands of Niyutas of Kotis of years, or for more than that;—if he does not know the detachment in the form of the perfection of wisdom and skill in means which I have explained, and through which a Bodhisattva dwells as one who has set out with earnest intention, who has achieved earnest intention; then even the foremost of those who dwell in the remote forest fails to gladden my heart, if he does not know this, if he is without skill in means, if he leans on that forest-dwelling detachment of his, clings to it, is bent on it (these are differentiated as small, middling,



and big grasping, respectively), **indulges** (this really puffs him up) **in it**. Anticipating the earlier doubt, [that this is in fact the case] with, **And why?** he says, **For the detachment of a Bodhisattva which I have described as detachment does not appear in his detachment.**

[783] He says about Māra's big deeds, **But from a place high up in the air Mara will say to the dweller in the remote forest that he does well, that his detachment is the one which the Tathagata has described and so on. When he leaves that isolated place and comes back to a village, he despises the Bodhisattvas there and so on. He tells them that they surely do not dwell in a detached dwelling, but in a contaminated because he has the attention of a Listener, and crowded one because he dwells outside the Mahāyāna. He should be known as a Candala of a Bodhisattva because other Bodhisattvas will not touch him, as a corrupter of a Bodhisattva because he rubbishes his own and others' thought of enlightenment, as a mere fake of a Bodhisattva because he accepts the Bodhisattva's way of life only in words, as a counterfeit Bodhisattva because he is devoid of the qualities of a Bodhisattva, as the filth of a Bodhisattva because he is blight on the fruit of the Bodhisattva Saṃgha, as a robber because he enjoys what is inappropriate in the guise of a Shramana.** Anticipating the doubt that this could be so with, **And why?** he says, **For such persons have fallen into conceit and so on. They should be regarded as impure by nature because they have wicked qualities, as devoid of proper teachers (*anācārya*) because they have no spiritual friends, devoid of the qualities of holiness (*anārya*) because they speak falsely.**

[784] He says about the ninth sign, tending to spiritual friends by a courageous advance towards his own direct knowledge, **But a Bodhisattva should not tend such persons, nor love or honour them, if he is one who has neither abandoned all beings, nor all-knowledge, nor full**



**enlightenment, if he wants earnestly to win full enlightenment, and to bring about the weal of all beings and so on [to the end of the chapter].**

The twenty-first, Māra's Deeds Chapter, of the  
*Light for the Ornament for Clear Realizations:*  
*A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-TWO:

*The Good Friend*

[787] Discussing this same ninth sign [the Lord] says, **A Bodhisattva** and so on **should tend, love and honour the good friends**. *Subhuti*: Who are those good friends of a Bodhisattva? *The Lord*: The Buddhas and Lords, and also the irreversible Bodhisattvas who are skilful in the Bodhisattva-course, and who instruct and admonish him in the perfections, who demonstrate and expound the perfection of wisdom. The perfection of wisdom in particular should be regarded as a Bodhisattva's good friend. All the six perfections, in fact are the good friends of a Bodhisattva. They are his **Teacher** at the result-recipient stage, **his path** at the [warmed] stage that has the shining appearance<sup>10</sup> (because they reveal the first realization path), **his light** at the [peaked] stage in which the shining appearance has increased (because they are in the form of an even greater shining appearance), **his torch** at the [forbearance] stage in which one part of ultimate reality is entered into (because they enter into one part of the true reality that is the absence of object-subject [duality]), **his illumination** at the [highest dharmas] uninterrupted meditative stabilization stage (because knowledge of true reality arises immediately [after them]), **his shelter** on the first level because they turn away all calamities, **his refuge** on the second level because then they are the foundation for aspiration and practice that is not in vain, **his place of rest** on the third level because they are the basis of pleasure free of immorality, **his final relief** (*parāyaṇa*) on the fourth level because they are

the foundation for going to the ultimate noble (*paramāryatva*) state, **his island** on the fifth level because they are cut off from the three realms, **his mother** on the sixth level because they have the perfection of wisdom for their nature, **his father** on the seventh level because they are in the form of method, **and they lead him to cognition** on the eighth level because they are in the nature of a prayer, **to understanding** on the ninth level because they are marked by the perfection of power, and **to full enlightenment** on the tenth level because the perfection of knowledge is unequalled. That is the difference in the meanings [of those words].

The perfections<sup>11</sup> of giving and morality counteract enjoyment [of sense objects] and attachment to home, respectively, that cause non-departure; the perfections of patience and vigor counteract exhaustion from suffering born of worldly beings' mistakes and from the interminable practice of the bright dharmas, respectively, that cause retreat; the perfections of concentration and wisdom counteract distraction and stupidity that cause the ruin [of an otherwise productive practice]. Thus they are set forth as six in number based on a presentation of opposite and counteracting sides.

Similarly, four of these are the causes that establish one—the perfection of non-distraction. Contingent on that non-distraction, from an understanding of the true reality of dharmas, as it is in reality, all the Buddhadharmas come into being. Thus the number [of perfections] is established from their being the foundation for establishing all Buddhadharmas.

Similarly, the perfection of giving looks after beings, the perfection of morality does them no harm, the perfection of forbearance is patient [788] in the face of harm, and the perfection of vigor goes about doing what needs to be done in order to ripen beings and make them suitable. Having done so, the perfection of concentration is to bring distracted thoughts into a stable meditative state, and the perfection of wisdom to bring those with stabilized thoughts to



liberation, and, through preceptual advice the final ripened result (*vipāka*). Thus you should also know how the number is established in concordance with ripening beings.

Anticipating the doubt that this could be so with, **And why?** he says, **For it is in these six perfections that the perfection of wisdom is accomplished.** He elucidates just how they are good spiritual friends with, **Simply from the six perfections has come forth the all-knowledge of the Tathagatas** and so on. Again anticipating the doubt that this could be so with, **And why?** he says, **For the six perfections contain the thirty seven dharmas which act as wings to enlightenment, they contain the four Brahma dwellings, the four means of conversion, and any Buddha-dharma there may be.** This is broken down into **any Buddha-cognition**—the sequence of the eight, knowledge of all aspects and so on clear realizations conveyed with these eight names—**cognition of the Self-Existent, any unthinkable, incomparable, immeasurable, incalculable, unequalled cognition, any cognition which equals the unequalled, any cognition of the all-knowing.** In conclusion he says, **Therefore, Subhuti, simply the six perfections of a Bodhisattva should be known as his good friends** and so on.

He says about the tenth sign, training in the Perfection of Wisdom in all its aspects, **But if he wants to train in the six perfections, a Bodhisattva must above all hear this perfection of wisdom, take it up, bear it in mind, recite, study, spread, demonstrate, expound, explain and recite it, and investigate its meaning, content and method, meditate on it, and ask questions about it.** Anticipating the doubt that this could be so with, **And why?** he says, **For this perfection of wisdom directs the six perfections, guides, leads, instructs and advises them** (this set of four words is because they cause attainment of the path of seeing, the path of meditation, the special path, and the path of no more learning, respectively), **is their genetrix** because it first gives birth to them **and nurse** because later on it helps them grow. Anticipating the earlier doubt with, **And why?** he

says, **Because, if they are deprived of the perfection of wisdom, the first five perfections do not come under the concept of perfections, and they do not deserve to be called 'perfections'.**

[790] The eleventh sign, not settling down on anything, is where [Subhūti] says, **How is the perfect wisdom marked? The Lord: It has non-attachment** not settling down for mark. Focusing on the words,<sup>12</sup> [Subhūti] says, **Would it be feasible to say that that same mark of non-attachment, which exists in perfect wisdom, exists also in all dharmas?** Because, the logic applies equally, [the Lord] says, **So it is, Subhuti.** Anticipating the doubt that this is the case with, **And why?** he says, **For all dharmas are isolated and empty.** There, some say they are "isolated and empty" because they are not in the form of a cause and not in the form of a result, respectively. [Thinking], "If they are empty there could be no defilement and so on," [Subhūti] says, **If all dharmas are isolated and empty, how is defilement and purification conceivable? For what is isolated cannot be defiled or purified, what is empty cannot be defiled or purified, and what is isolated and empty cannot know full enlightenment. Nor can one get at any dharma because they are just emptiness is the idea outside emptiness which has known full enlightenment, which will know it, or which does know it. How then shall we understand the meaning of this teaching this demonstration of isolation and emptiness, given that defilement and so on would not be tenable?** [The Lord] responds with a counter-question, **What do you think, Subhuti. Do beings course for a long time in I-making and mine-making? and so on, [up to], It is in this sense that one can form the concept of the defilement and purification of beings in spite of the fact that all dharmas are isolated and empty.** This is saying that even though all dharmas [791] are empty, on the covering level they exist through the connection of karma with its results, so "one can form the concept" that "to the extent that beings settle down, to that extent there is defilement. And to the extent



that they do not settle down, to that extent there is purification.”

[792] About the twelfth sign, being near to the Buddha’s full enlightenment, [Subhūti] says, **This is truly wonderful! And a Bodhisattva who courses thus, he courses in perfect wisdom. Because he then does not course in form, or the other skandhas. When he courses thus, a Bodhisattva cannot be crushed and so on, and gains an insuperable position.** Anticipating the doubt that this is the case with, **And why?** he says, **For Buddhahood is insuperable, and so is Tathagatahood, the state of the Self-Existent, the state of all-knowledge.** These four names are because of the division into the four, mirror-like knowledge and so on. [The Lord] repeats what [Subhūti] says in corroboration with, **So it is Subhuti,** and so on.

You should know that the signs [of culmination clear realization] are like this. Thus [Maitreya] says,

[The Lord] asserts that culmination practice has twelve signs: even in dreams [they do not wish for a lower vehicle and] they see all dharmas like dreams and so on. [*Ornament* 5.1]

[794] [Maitreya] has explained the signs that signify culmination clear realization. So what form does the increase of [the culmination practice] marked by such signs take?

To explain the first increase, that its merit is greater than the merit of all the beings in Jambu-dvīpa and so on, honoring and so on all the Tathāgatas, [the Lord] says, **Suppose, Subhuti, that all beings in Jambudvipa should simultaneously acquire a human personality, should raise their thoughts to full enlightenment, abide in that thought of enlightenment all their lives, and honour, revere and worship all the Tathagatas all their lives and so on.** Here Jambu-dvīpa stands for an instance, so it is also a word for all the beings in the great trichilocosm as set forth in the *Twenty-five Thousand* [*Large Sutra* 418]. Anticipating the



doubt that this is the case with, **And why?** he says, **For, as he goes on dwelling day and night in those mental activities, he becomes more and more worthy of the sacrificial gifts of all beings, i.e., becomes a field of merit.** Anticipating the doubt “What would make that happen?” with, **And why?** he says, **Because no other being has a mind so full of friendliness as he has, except for with the exception of the Buddhas, the Lords.** Anticipating the earlier doubt with, **And why?** he says, **And the Tathagatas, of course, are matchless, without a like, endowed with unthinkable dharmas.** The three epithets are because of the topics known by direct perception, inference, and scripture-[based knowledge]. Others say [795] it is because of being the Teacher.<sup>13</sup> To explain how the merit [of the Perfection of Wisdom in the form of culmination practice] is insuperable in another way as well he says, **How then does that son or daughter of good family at first aspire to [or produce] (*abhinirhṛ*) the merit? He becomes endowed with that kind of wise insight (*prajñā*) which allows him to see all beings as on the way to their slaughter looking ripe for death. Great compassion on that occasion takes hold of him. He surveys countless beings with his heavenly eye and what he sees fills him with great agitation: so many carry the burden of karma and so on, while others who have gained a fortunate rebirth have lost it again destroyed human existence and so on by engaging in wickedness. And he radiates great friendliness and compassion over all those beings [and so on. Such Bodhisattvas] become worthy of the gifts of the whole world, and yet they do not turn back on full enlightenment. With their thoughts well supported by perfect wisdom they purify make perfectly fruitful the gifts and offerings of donors who give directly and philanthropists who instruct [others] to give<sup>14</sup> them the requisites of life, and they are near to all-knowledge. Therefore a Bodhisattva should dwell in this mental work associated with perfect wisdom, if he does not want to consume his alms fruitlessly and so on. If he wishes to dwell in mental**

**activities directed towards these goals of “pointing out the path to beings” and so on, he should bring to mind mental activities associated with the perfection of wisdom.** Anticipating the doubt that this is the case with, **And why?** he says, **For one who decides to bring these to mind, his mind taking the Mother [Perfection of Wisdom] as objective support with skill in means works on just that the welfare of all beings. But he should give no room to other mental activities, such as lack in perfect wisdom.** If he acts in that way, **he spends passes his days and nights in mental activities mental activities in the form of friendliness and so on associated with the perfection of wisdom.**

[796] About the second increase, the own-being of which is special attention to the Perfection of Wisdom, [the Lord] says, **Suppose a man, well versed in jewelry knowledgable about treatises that make a detailed investigation [of the subject] and the different varieties of jewels because of knowing their defining marks, had newly acquired a very precious gem. That would make him very glad and elated. If he again lost this precious gem, he would be most sad and distressed and so on. Just so a Bodhisattva who has again lost the precious jewel of perfect wisdom; with a clear perception of the preciousness of perfect wisdom, and convinced he has not been definitely parted from it, he should with a thought that is not lacking in mental work on perfect wisdom, and which is directed to the state of all knowledge, search about everywhere until he has regained this *Perfection of Wisdom Sūtra*, or gained an equivalent one the *King of Meditative Stabilizations (Samādhi-rāja) Sūtra* and so on where you find the true nature of dharmas. “Others say this or an equivalent” based on [the different versions of] the text (*pustaka*) [of the *Perfection of Wisdom Sūtra*].**

[Subhūti thinks], because it is empty, they cannot be intent on not lacking [such attention], so he says, **But, since the Lord has taught that all dharmas and all mental activities are lacking in own-being, and empty,—how then can**



a Bodhisattva become one who is not lacking in mental activities associated with perfect wisdom, or with all-knowledge? In response [the Lord] says, If the mind of a Bodhisattva works on the fact that all dharmas are through their own-being isolated and empty, and agrees that that is so, then he becomes one who is not lacking in mental activities associated with perfect wisdom and with all-knowledge. Anticipating the doubt that this is the case with, And why? he says, For perfect wisdom is empty, it neither increases nor decreases. This is saying that the Perfection of Wisdom is empty and, in true reality, without decrease and increase. Therefore they are not lacking in mental attention to the Perfection of Wisdom, because they believe the mental attention that has “all dharmas are empty” as its objective support is empty, and are therefore not in error.

[799] About the third increase, in the form of the attainment of a surpassing forbearance for [dharmas] that are not produced, [Subhūti] asks, If that is so, how can a Bodhisattva arrive, without an increase in perfect wisdom, at the full attainment of enlightenment, how can he know full enlightenment. In response [the Lord] says, In actual fact a Bodhisattva, who courses in perfect wisdom, neither increases nor decreases. Just as perfect wisdom is empty, without increases or decreases, just so also a Bodhisattva is empty, without increase or decrease. It is because of this fact and so on that a Bodhisattva arrives at the full attainment of enlightenment, thus knows full enlightenment. This is saying that he has refuted that the Perfection of Wisdom decreases and increases so he has refuted that Bodhisattvas ultimately decrease and increase too. Hence, through illusion-like meditation on the covering level, they accumulate an accumulation of merit and wisdom and “know full and perfect enlightenment.” Otherwise, decrease and increase exist in true reality, so they are in error. That is not so. Since (*iti*) just that is true reality, he says, If a Bodhisattva, when this is being taught, is not afraid nor loses heart, then he should be known as a Bodhisattva



who courses in perfect wisdom. Because he cannot lose any of these dharmas until he has known full enlightenment.

Having in mind that this “a Bodhisattva who courses” implies a certain truly real dharma, [Subhūti] says, **Does then perfect wisdom course in perfect wisdom? The Lord: No, Subhuti. Subhuti: Does the emptiness of perfect wisdom course in perfect wisdom? The Lord: No, Subhuti** and so on. Given that the Lord says “No” in all cases, to each of the possibilities that they discuss, **How then does a Bodhisattva this one he has talked about before course in perfect wisdom** by coursing in some other way? This is what [Subhūti] means. [The Lord] says what he said was on the covering level, with, **Do you then see** intending in true reality **a dharma which courses in perfect wisdom?** and so on. He sums up with, **This, Subhuti, is of the Bodhisattva, the great being, the patient acceptance of dharmas which fail to be produced.** [This is saying Bodhisattvas] do not get any dharma at all; so, because it is not tenable that they practice ultimately, they do so through a covering level, illusion-like meditation on “dharmas which” ultimately “fail to be produced,” i.e., they have a distinctive belief in them. **When he is endowed with this kind of patience, he is predestined to full enlightenment. This is the Bodhisattva’s practice (pratipat) of the self-confidence of a Tathagata** it is a practice [800] that makes them fearless because there is no fear and so on that can be apprehended as a basic fact. **When he is practicing it, it is quite impossible that a Bodhisattva who courses, strives and struggles in this way the three words are because of the production of knowledge that arises from listening and so on, should not reach the supreme cognition of a Buddha, the great cognition,<sup>15</sup> the cognition of the all-knowing, the cognition of the great Caravan Leader.** Construe these four names with the division into the four, mirror-like knowledge and so on.

About the fourth increase, marked by not taking any dharma of an enlightenment to be won, or [a Bodhisattva]

who wins enlightenment as a basis, [Subhūti] says, **Can the true nature of all dharmas, which consists in the fact that they fail to be produced, can that be predestined to full enlightenment?** *The Lord:* No, Subhuti. *Subhuti:* How then in that case does the prediction of this dharma to full enlightenment take place. Prediction is on the covering level, so [the Lord] poses a counter-question, **Do you see as real that dharma which has a prediction to full enlightenment?** *Subhuti:* No, Lord. I do not see any dharma and so on. Anticipating the doubt that this is the case with, **And why?** he says, **It is because all dharmas cannot be got at, that it does not occur to me to think that ‘this dharma is known to the Enlightened, this dharma should be known to them, by means of this dharma they do have their full knowledge.’** He imputes to himself this “it does not occur to me,” saying a Bodhisattva has no such conception, based on the fact that the Perfection of Wisdom is non-conceptual at [the stage of] culmination clear realization.

The twenty-second, The Good Friend Chapter, of  
the *Light for the Ornament for Clear Realizations:*  
*A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-THREE:

*Śakra*

[806] About the fifth increase endowed with special wholesome roots [*Eight Thousand* 410] says, **At that time Śakra, Chief of Gods, was seated amid that assembly, and said: To be sure, deep is this perfection of wisdom, hard to see, hard to understand! *The Lord*: So it is Kauśika. With the depth of space is this perfect wisdom deep because it causes terror in foolish creatures. As isolated it is hard to see, as empty it is hard to understand because it is not a cause and not an effect, respectively. *Śakra*: Those beings who hear this perfection of wisdom, take it up, study, spread, and write it, must be endowed with more than a puny wholesome root. *The Lord*: So it is. If all the beings in Jambudvipa were endowed with the ten ways of wholesome action, would they on the strength of that beget much merit? *Śakra*: They would, O Lord. *The Lord*: A person who hears, studies, spreads and writes this perfection of wisdom begets greater merit than they and so on. *Śakra*: I am even surpassed by that son or daughter of good family who has raised but one single thought to enlightenment; how much more so if in addition they train in Thusness, progress to it, make endeavours about it (take these with the production of the three—the path of seeing, the path of meditation, and the special path, respectively). On their journey they surpass the whole world and so on. They surpass also those Bodhisattvas who are great alms-givers, but lack in perfect wisdom and skill in means; and equally those whose morality is perfectly pure**



(*pariśuddhaśīla*): **who possess a vast quantity** (*akhaṇḍa*) **of unbroken** (*acchidra*) **and flawless** (*akalmaṣa*), **morality** (some say these three names are because they are free from the dharmas that oppose the three heaps of vowed morality, [807] morality that accomplishes the welfare of beings, and morality that gathers wholesome dharmas, [respectively]), **complete** (*paripūrṇa*), **perfectly pure** (*pariśuddha*), **and unspotted** (*aśabala*) morality (and they say these other three names are for the qualities that exist in harmony with those [three]). Others say it is a “vast quantity, unbroken and flawless” because body, speech, and mind are free from immorality; “complete, perfectly pure, and unspotted” because it [is informed] by perfect knowledge [arisen from] hearing, listening, and meditation. **And equally those who have won patience and peaceful calm, whose thoughts are free from hostility, who feel no thought of malice even when burned at the stake** (these three names are because of the difference between patience enduring suffering, [treating harm as insignificant, and being sure about doctrine]), **but who lack in perfect wisdom and skill in means; and equally those who have exerted vigour, who persist in trying, who are free from sloth, and remain uncowed in all they do with body, voice and mind** (these four names are because of the difference between vigor when beginning, doing the groundwork, investigating, and practicing), **but who lack in perfect wisdom and skill in means; and equally those who are fond of the trances and delight in them, who are strong and powerful in the trances, who are established in the trances, who are masters of the trances** (these six names are for when they realize the non-forbidden [neighboring region of the first concentration], the special [neighboring region of the first] concentration, and the first, second, third, and fourth concentrations), **but who lack in perfect wisdom and skill in means. For, when he courses in the perfection of wisdom as it has been expounded, a Bodhisattva surpasses the world with its Gods and so on. Anticipating the doubt [that this is the case]**

as before with, **And why?** he says, **For a Bodhisattva who courses in the perfection of wisdom** and so on. **His journey will, when he progresses in this way, shortly bring him to the terrace of enlightenment; he will, training himself in this way, rescue the beings** and so on.

[808] About the sixth increase, that by its own nature [causes] all the classes of gods to approach, [*Eight Thousand* 414] says, **And the four Great Kings, the World Guardians, will come to the Bodhisattva who trains in this way in the perfection of wisdom** and so on. **Not only the four World Guardians will come to the Bodhisattva who trains in perfect wisdom as it has been expounded, but I also, i.e., Śakra, not to mention the other Gods. Constantly also the Tathagatas will bear him in mind. All the worldly ills that might befall the Bodhisattva who courses in perfect wisdom, such as attacks from others, etc., shall be prevented from affecting him in any way because of the blessing of the Tathāgatas and so on** is the idea.

The twenty-third, Śakra Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-FOUR:

*Conceit*

[814] About the seventh increase that in its nature suppresses all Māras, [the Lord] says [to Ānanda], **At the time when a Bodhisattva trains in perfect wisdom, makes endeavours about it and develops it** (he uses the three words because of the difference between the path of preparation, the uninterrupted path, and the path of freedom), **all the Evil Maras in the great tri-chiliocosm are in a state of uncertainty and so on, are pierced by the dart of sorrow, i.e., they get upset at those who pass outside the range [of their control]. When a Bodhisattva courses in perfect wisdom with thought not in equipoise, makes endeavours about it with thought in equipoise and develops it, the Evil Maras think how they can hurt him and so on. Mara tries to hurt a Bodhisattva who in the past, when the perfection of wisdom was being taught, did not produce a thought of firm belief, and he gains entry to him. He tries to hurt Bodhisattvas who, when this deep perfection of wisdom is being taught, are seized by uncertainties and so on. Moreover, a Bodhisattva might, when this deep perfection of wisdom is being taught, say to another Bodhisattva: "Deep, indeed, is this perfection of wisdom! What point is there in your listening to it? For even when I apply myself to it in the way in which the Tathagata has taught in the other Sutrantas, even then I do not get to the bottom of it, nor derive any enjoyment from it, i.e., here [in this *Sūtra*] he has not given an exposition of bases you can get to the bottom of at all, so I cannot understand with knowledge arisen**



from listening and thinking, respectively, what he has explained. **What is the point in your hearing and writing it?"** In that way he tries to estrange other Bodhisattvas. Mara comes also to such a Bodhisattva, tries to hurt him, and gains entry to him. Furthermore, Ananda, Mara becomes contented, elated and enraptured with the arising of a small, middling, and big [sense based] pleasure, similarly, **he is overjoyed, exultant and glad** because of the production of the threefold mental happiness, **thrilled, delighted and jubilant** at his capacity to act as a hindrance during the preparation and so on [stages], **in case a Bodhisattva despises other Bodhisattvas, and thinks: 'I dwell in the dwelling of detachment, but not so they; not theirs the dwelling in detachment.'** Anticipating the doubt that this is the case with, **And why?** he says, **because this Bodhisattva keeps far away from full enlightenment.**

Furthermore, when a Bodhisattva takes on a name and so on. The Evil Maras then foresee that the realms of Mara will not remain empty, that [the denizens of] the great hells, the animal kingdom, the world of the Pretas, and the assemblies of the Asuras will not have got up and gone (*udgata*) so [those places] **will not be deserted** (*utsada*).<sup>16</sup> **And Mara, the Evil One, possesses** (*adhiṣṭhāsyati*) those Bodhisattvas so that their thoughts (*pravṛtta*) are consumed overcome by gain and honour.<sup>17</sup> They will become plausible talkers, and with their plausible talk they will catch hold of many people and so on. So it will come about that all the deeds—of body, voice or mind—which they may undertake with their perverted mentality shall lead them to a rebirth in conditions which are unserviceable, disagreeable, unpleasing, and unpleasant. Some say these four words are because they will be born as hell beings, driven beings, animals, and Asuras. Furthermore, Ananda, **when a Bodhisattva fights with starts shouting at a person belonging to the vehicle of the Disciples in their own place, disputes** argues in the royal palace and so on **and quarrels with him by picking up a stick and so on, abuses**

calls out to fight<sup>18</sup> and reviles him provokes with a blow,<sup>19</sup> goes wrong feels ill-will, and incurs a fault feels hatred for him, then Mara thinks that 'surely, this son of good family will keep away from all-knowledge, he will remain far away from it.' Mara becomes still more jubilant if a person belonging to the vehicle of the Bodhisattvas fights with someone else who also belongs to the vehicle of the Bodhisattvas, for he thinks that 'both these Bodhisattvas remain far from all-knowledge'. But if a Bodhisattva who has had his prediction fights with another Bodhisattva who has also had his prediction, and has [malicious] thought towards him,—for as long as the measure of that thought he must put on the armour for that many aeons, given that he has not abandoned all-knowledge completely. He means if they have not abandoned all-knowledge, then, [815] in order to eliminate the wickedness that arose from fighting and so on they will have to be vigorous for an infinite number of eons, as many as they had the [malicious] thought.

[Ananda], inquiring whether the wickedness is so heavy they cannot escape, asks, **Can he escape from those attitudes of mind, or is he definitely condemned to go on putting on the armour for all that length of time?** There is a practice that counteracts it, so, for all, [this malicious attitude] is a dharma that has an antidote;<sup>20</sup> hence [the Lord] teaches [that the possibility of escape] pervades [all beings] with, **I have, Ananda, demonstrated a dharma which includes the possibility of escape,—for persons of the Disciple-vehicle** and so on. This is saying that just as the Listener vehicle and so on teach, in their own vehicle, that the *saṃghādhiśeṣa* and so on infraction is repairable, [i.e., does not require complete exclusion from the community], and hence is a dharma that has an antidote, similarly, the Mahāyāna teaches [all can escape the results of such actions as these], in the *Bodhisattva Basket of Scriptures* (*Bodhisattva-piṭaka*) and so on. To elucidate this with specific reference to Bodhisattvas he says, **As to the person who belongs to the**



vehicle of the Bodhisattvas and who has quarrelled with someone else who also belongs to the vehicle of the Bodhisattvas,—if he does not confess his fault make a confession of faults [or wickedness] done, does not promise restraint in future not do what they have vowed not to do, harbours a latent bias towards hate, and dwells tied to that bias,—of that person I do not teach the escape, but he is definitely condemned to go on putting on the armour for all that length of time. But I teach his escape if he confesses his fault, promises restraint in future, and reflects as follows: ‘I whose duty it is to drive away, to pacify and appease the quarrels, disputes and conflicts of all beings the three words are for preventing small, middling, and big arguments, yet I myself engage in disputes’. It is indeed a loss to me, and not a gain, that I should answer back as I am spoken to. It means he thinks he should think, “That I answer back when I am spoken to” this fighting and so on “is a loss and not a gain,” because it is not praiseworthy. When I should be to all beings a bridge across the sea of birth-and-death, I nevertheless say to another, or return a harsh because it is hard on the ears and rough because it is mentally upsetting answer. That is not the way in which I should speak. In fights, quarrels and disputes I should behave like a senseless idiot or like a dumb sheep. When I hear someone using offensive, abusive, insulting words he says these because of the difference between slander, back-biting, and chatter, my heart should not cherish malice for others and so on. Anticipating the doubt that this is the case with, And why? he says, For I, since I am earnestly intent, should not do harm to others and so on. Even when my life is in danger I must not get into a rage yelling out,<sup>21</sup> and no frown wrinkling up the forehead should appear on my face.’ Of such a Bodhisattva I teach the escape. This is the attitude which a Bodhisattva should adopt and so on towards all beings, i.e., how they should behave in the presence of beings, overcoming the activities of Māra in the sequence that has been explained.



[816] About the eighth increase marked by a stage where [Bodhisattvas see] similar people like the Teacher, [the Lord] says [to Ānanda], **What attitude then should a Bodhisattva have towards other persons belonging to the vehicle of the Bodhisattvas? The same as towards the Teacher. He should have the attitude that ‘these Bodhisattvas are my teachers.’ Surely, they have mounted on the same vehicle as I because their armor practice is equivalent, have ascended by the same path because their setting out practice is similar, are of like intention with me in that they have the same equipment practice, have set out in the same vehicle as I because of the equivalency of their going forth practice. Wherein in giving and so on they should be trained, therein I should be trained. The method by which they should be trained by taking nothing as a basis, that is the method by which I should be trained and so on.**

The twenty-fourth, Conceit Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-FIVE:

*Training*

[821] Asking about the ninth increase that is in the form of a perfectly pure training in skillful means, [Subhūti] says, **Wherein, O Lord, must a Bodhisattva train to be trained in all-knowledge?**

Teaching that those who train in extinction and so on train in Buddhahood, [the Lord] says, **He must train in Extinction, Non-production, Non-stopping, in No-birth** and so on.

Questioning how [the Lord] can posit in one place a training, and in another something in which [Bodhisattvas] train, since his explanation [merely] designates the same suchness seen from different perspectives “extinction, non-production” and so on—[mere] conceptual differences—[Subhūti] says, **For what reason does that amount to a training in all-knowledge?**

[The Lord first] repeats that statement [of Subhūti],<sup>22</sup> and responds with a counterquestion, **What do you think, Subhuti, the Suchness in the sense of the knowledge of all aspects, the Buddhahood of the Tathagata, which is the prime cause of the Tathagata being a Tathagata, does that become extinct?**

Subhūti says, **No Lord.** He anticipates the doubt that this is the case with, **And why?** and says, **For extinction cannot become extinct, extinction being inextinguishable.** He means Buddhahood is extinction in the sense that, in it, all conceptualization is extinguished; the Dharma Element is inextinguishable because it is free from destruction;

all-knowledge has extinction and so on for its own-being because it is connected with them through the *tādātmya* (“same identity”) relationship.

[The Lord] says, **The Suchness of the Tathagata, which is the prime cause of the Tathagata being the Tathagata, is that now produced, or stopped, or born?** and so on. Understand these as the opposites of the “Non-production” and so on.

In praise of, [or, about the benefits of] training in purity he says, **Therefore then, Subhuti, a Bodhisattva who trains thus, he trains himself in ‘Suchness does not get extinct’.** When he trains thus, he trains in all-knowledge, in the perfection of wisdom, in all Buddha-dharmas and so on. An inferior being is, however, incapable of this sublime training. For a weakling cannot be trained in this training. He anticipates the doubt that this is the case with, **And why?** and says, **Because those who are trained in this training are the very cream of all beings, are persons who want to save all beings and so on. They are not reborn in the hells and so on, nor in the families of outcasts or fowlers who kill birds, of hunters (*niṣāda*) who sell meat, fishermen (*dhīvara*) fishermen (*kaivarta*) or butchers who slaughter wild animals and so on, nor in other low-classes families of that kind, in which one is addicted to low deeds. He does not become blind, deaf without eye or ear consciousness, or one-eyed without one eye; he is not a cripple (*kuṇṭha*) with a hand and so on cut off, nor hunch-backed with a curved back, nor a man with withered hand (*kuṇi*) with a shrunk limb above the ankle,<sup>23</sup> or withered arm (*laṅga*) with shanks or thighs that don’t match, nor limping or lame stumbling along, or stunned (*jaḍa*) unable to speak on cue, (some manuscripts read *jaḍḍa*; some say it has the exact same meaning), not tremulous (*lola*) because when he speaks a “laula” sound comes out, quivering because his pronunciation of the letter “l” is heavy, [i.e., overly pronounced], or shaky hears when you yell; his limbs are not puny with undersized hands and feet and so on, nor incomplete with**



too many or too few **nor abnormal** misshapen, [822] **but they are in every way perfect** and so on. **He is not reborn among long-lived Gods** and so on, **he does not get reborn through the influence of his trances and [formless] attainments.** He anticipates the doubt that this is the case with, **And why?** and says, **For there is his skill in means, and endowed with that he does not get reborn** and so on. When he trains thus, a Bodhisattva incurs the perfect purity of the powers, of the grounds of self-confidence, of the Buddha-dharmas. He reaches all that.

Given that they are in their nature perfectly pure, realization does not occur through the purity of the powers and so on, so [Subhūti] says, **But if, O Lord, as we all know, all dharmas are by nature perfectly pure, then with regard to what dharma does a Bodhisattva incur and reach the perfect purity of the powers** and so on. There is realization on the covering level, so [the Lord] says, **So it is, Subhuti.** He anticipates the doubt that this is the case with, **And why?** and says, **For all dharmas are just by nature perfectly pure. When a Bodhisattva who trains in perfect wisdom does not lose heart and remains uncowed although all dharmas are by their nature perfectly pure, then that is his perfection of wisdom** and so on. This is saying all dharmas are in their nature perfectly pure. Nevertheless, in order to produce the knowledge that dharmas are naturally pure in beings who do not comprehend that they are so, [Bodhisattvas] do not lose heart for the meditation on dharmas as illusion-like, whereby, on the covering level they reach the perfect purity of the powers and so on.

About the tenth increase marked by becoming one in the lineage of the Buddha, in the form of a perfectly pure training in skillful means, [the Lord] says, **On this earth, few are the places free from stones, few the spots where gold and silver are found. Much more numerous are saline with an abundance of salt deposits deserts, arid barren deserts, places covered with grass, or thorns, or steep chasms. Just so, in the world of beings few Bodhisattvas**

**exist who train in this training in all-knowledge.** From this you can know that there are very few in the Buddha lineage capable of obtaining the [signs of] increase at the culmination clear realization [stage].

[824] About the eleventh increase that is the causal sign of the attainment of the fruit of Buddhahood he says, **Futhermore, Subhuti, in the world of beings few have done deeds which lead them to the authority of a universal monarch. Much more numerous are those who have done deeds which lead them to the authority of a commander of a fort. Just so, in this world of beings few are the Bodhisattvas who have mounted on this path of perfect wisdom, i.e., the eleventh increase that is the causal sign of the attainment of the standing of a Tathāgata, and who have resolved to know full enlightenment** and so on.

About the twelfth increase that is in the nature of the non-production of thoughts that oppose the perfections, he says, **Moreover, Subhuti, no harsh (*khila*) [“an uncultivated gap between fertile fields”] thought<sup>24</sup> arises** this is the defilement of greed and so in the sense that no wholesome crops shoot up there, **to a Bodhisattva who thus trains in perfect wisdom, nor a doubting thought, or an envious or mean thought, or an immoral thought, or a thought of ill-will, or a lazy thought, or a distracted thought, or a stupid thought.**

[About the thirteenth increase that is in the nature of the non-arising of thoughts realizing form and so on, he says, **Moreover, Subhuti, no thought about form and so on arises and so on.**]<sup>25</sup> **It is thus that when a Bodhisattva trains in the perfection of wisdom, all the perfections are automatically incorporated, fully included, taken up through application to (*abhiniveśa*) imaginary, dependent, and fully established bases, respectively, followed after** because of an understanding free from error **and included.**

[825] About the fourteenth increase marked by knowledge incorporating all the perfections, he says, **The view of individuality includes all the sixty-two views** ([For these]



consult the *Brahmā's Net Sūtra* (*Brahmā-jāla-paripṛcchā*) and so on. I am not going to write them out because this text would get too long) and even so, for a Bodhisattva who trains in the perfection of wisdom all the perfections are included in that. To elucidate just this aforementioned increase he says, **As long as someone's life-faculty goes on, all the other faculties are included in it and so on.**

[827] About the fifteenth increase, where [Bodhisattvas] acquire all accomplishments,<sup>26</sup> he says, **Therefore then, Subhuti, a Bodhisattva who wants to take hold of all perfections should train in the perfection of wisdom. When he trains in the perfection of wisdom, a Bodhisattva trains in that which is the highest possible degree of perfection (*agrata*) for any being.** He anticipates the doubt that this is the case with, **And why?** and says, **For his merit is the greatest possible (*agrata*).**<sup>27</sup> Expanding on this same topic [the Lord] asks Subhūti, **If you consider all the beings in the great tri-chiliocosm, are they many and so on. If one single Bodhisattva were, during his entire life, to furnish all those beings with robes and so on would such a Bodhisattva on the strength of that beget a great deal of merit?** *Subhuti:* He would, O Lord. *The Lord:* A much greater merit still would that Bodhisattva beget who would develop this perfection of wisdom for even the duration of a finger snap. He anticipates the doubt as before with, **And why?** and says, **So greatly profitable is the perfection of wisdom of the Bodhisattvas, because she feeds the supreme enlightenment. A Bodhisattva should therefore train in perfect wisdom if he wants to know full enlightenment, to arrive at the supreme position among all beings, to become a protector of the helpless, to reach the sphere of the Buddha, to emulate the manliness of the Buddha (these four names are because they realize the four paths—the path of seeing and so on), to sport with a Buddha's sport, to roar a Buddha lion's roar, to reach the accomplishment of a Buddha, and to explain the dharma in the great tri-chiliocosm. Explain these three names with**



their acquisition of the three, Dharma, Enjoyment, and Emanations bodies.<sup>28</sup>

But would they not, when they attain all accomplishments, also be Listeners? [Voicing this qualm, Subhūti] says, **Is then a Bodhisattva also trained in the accomplishment of a Disciple?** They are not Listeners because they habituate themselves to a different topic, so [the Lord] says, **He should also be trained in that. But he does not train with the intention of always continuing with the accomplishment of a Disciple, or with the idea of making it in any way his own and so on.**

[828] About the sixteenth increase that, in its nature, is close to full enlightenment he says, **When he trains thus, a Bodhisattva arrives at a condition where he is worthy of receiving gifts from the world with its Gods, men and Asuras and so on.** If they settle down, even on this, it is a fetter so he says, **If, however, it occurs to him that ‘this is the perfection of wisdom which feeds all-knowledge’,—then one who has such a notion does not course** because they are in error, taking a real thing (*bhāva*) as a basis is the idea **in the perfection of wisdom.** Just non-settling is true reality, so he says, **On the contrary he has no notion even of perfect wisdom and so on.**

You should take the increases to be just as I have explained them. Thus [Maitreya] says,

There are sixteen increases based on many examples of the good and so on that the total population of Jambu-dvīpa gets from worshipping the Buddhas. [*Ornament* 5.2]

The twenty-fifth, Training Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-SIX:

*Like Illusion*

[829] The steadying is marked by the culmination clear realization that has grown through increase into what it is, really, finally meant to be. To discuss it, [Śakra, at *Eight Thousand* 434] says in its praise, [or, about its benefits], **A Bodhisattva, even if he courses only just so far, surpasses all and so on.** [830] **To be envied** this is saying how hard it is to gain the culmination clear realization **are those beings, the very cream of all beings, who will know full enlightenment.** A tremendous faith is born [in Śakra] that makes him want to sing out praise for this steadying [stage of the culmination clear realization]. First, teaching what it is, he says, **May those persons who belong to the vehicle of the Bodhisattvas, and who have raised their thoughts to full enlightenment, succeed in their resolve to know full enlightenment, and, after that, to transfer to urge on all beings who are borne along by the great flood of birth-and-death to the smooth** because the unevenness of all faults is absent **yonder shore** up to nirvāṇa, Buddhahood. **May that thought of enlightenment which they have wished for, thought over and taken hold of** (some say [these three are] because it establishes the richness of their own welfare, the welfare of others, and of both, respectively; others because it brings the three all-knowledges to their final outcome) **come to fulfilment in them when they win the dharmas of a Buddha** this introduces the topic, **the dharmas associated with all-knowledge, the dharmas of the Self-Existent, the insuperable dharmas** these are specifying the knowledge of

all aspects and so on. In this way [the passage] becomes an explanation of the unsurpassed fulfilment of the dharmas of the three all-knowledges.

This [stage of culmination clear realization] is also steady in “not forsaking the needs of beings,” so [Śakra] says, **I have not even the slightest suspicion that those Bodhisattvas, who are endowed with the great compassion, might turn away from full enlightenment, or that those persons, who belong to the vehicle of the Bodhisattvas and who have set out for full enlightenment, might turn away from it. On the contrary, I am sure that this resolve to win full enlightenment will increase more and more in them as they survey the ills which afflict beings on the plane of birth-and-death.** Stirred by feelings of great compassion, to stop themselves falling into nirvāṇa, those who have realized that stage again produce thoughts to enter into [the world] for the sake of beings and so on, so they are also endowed with great compassion. Anticipating the doubt that this is the case with, **And why?** [Śakra] says, **For through their great compassion they desire the welfare of the world with its Gods, men and Asuras, desire to benefit it, are full of pity for it, they, who are endowed with this attitude of mind, dwell in the attitude of mind which is expressed in their resolution that ‘having crossed over, we shall help beings across! Freed we shall free them! Recovered we shall help them to recovery! Gone to Nirvana we shall lead them to Nirvana!’** [831] The four statements are because of the different paths of seeing and meditation, the special path, and the path of no more learning, respectively.

This is saying through the force of perfect skill in means like that at the stage of non-conceptual realization, the steadying is the aforementioned perfect completion of the dharmas of the three all-knowledges, the knowledge of all aspects and so on, marked by not forsaking the needs of beings because of being stirred by feelings of great compassion and so on. Thus [Maitreya] says,



They set forth the steadying as a perfect completion of the dharmas of the three all-knowledges [and] not forsaking the needs of beings. [*Ornament* 5.3]

To lead [readers] into the complete stabilization of thought that has been steadied through such steadying, marked by its having become stable, [Śakra, at *Eight Thousand* 435] questions [the Lord] saying, **The son or daughter of good family who rejoices at the production of a thought of those Bodhisattvas who have just begun to set out in this vehicle, as well as at the production of the thought of those who progress on the course, as well as at the irreversible nature of those who are irreversible, as well as at the nature of those who are bound to one more birth only,—to what extent is their merit a superior one?** Some, [i.e., Ārya Vimuktisena] says this “identifies four because they are designations, as appropriate, for four [Bodhisattvas] who realize the paths of seeing and meditation that counteract the four conceptualizations discussed earlier.” Others say it is because of different understandings in the form of [the path of preparation at] the signs, increase, steadying, and complete stability [stages]. Yet others say those “who have just begun” are at the Belief-performance level, “those who progress on the course” are at the seven Joyful and so on levels, “those who are irreversible” are at the two Unmoving and so on levels, and “those who are bound to one more birth only” are at the tenth level.

[832] To teach the complete stabilization of thought the Lord responds to [Śakra’s] question saying, **One might be able, Kauśika, to grasp the measure of Sumeru, king of mountains, or of a world system, up to a great tri-chiliocosm, with the help of a tip of straw with a straw as a measure, but one could not possibly grasp the measure of the merit coming to that son or daughter of good family, or to a Bodhisattva, from the production of a thought connected with that jubilation.** This is saying practitioners grasp the measure of a four-continent, etc., great

trichiliocosm world, based on the axiom that they can take the measure of something measurable with a straw as a measuring instrument, but not the measure of the jubilation's merit. Thus, by apparently talking about something else, [the Lord] has identified the complete stabilization of thought marked by meditative stabilization in the form of a merit surpassing measurement. Thus [Maitreya] says,

[The Lord] proclaims the meditative stabilization through the great merit, measuring [its immeasurability] against a thousand four-continent world-systems, or two or three thousand of them [that could, theoretically, be measured].  
[Ornament 5.4]

You should know that these signs and so on are the essential nature of the four, warmed and so on aids to penetration, respectively, in the culmination clear realization.

After the aids to penetration comes the path of seeing. [Maitreya] now has to explain the four object and subject conceptualizations that are its opposite side, as well as the counteracting antidote. So, first of all, teaching the first, based on [dharma] the side of entering into [saṃsāra] in their entirety, [Śakra] says, **Beset by Mara are those beings who do not come to hear of this Immeasurable merit of that jubilation over the career of the Bodhisattva,—which begins with the first thought of enlightenment and which ends with full enlightenment—, who do not know it, who do not see it, who do not bring that jubilation to mind.** The three words are expressions of small, middling, and big censure. **They are partisans of Mara, deceased in the realms of Mara.** Anticipating the doubt that this is the case with, **And why?** he says, **For those who have brought to mind those thoughts, who have turned them over into the supreme enlightenment, have rejoiced at them, they have done so in order to shatter Mara's world.**

Having explained the [first object] conceptualization—

[that saṃsāra is inherently to be rejected]—in negative terms (*vyatirekena*), he describes it in positive terms (*anvaya*) with, **One should, O Lord, rejoice at the various stages of the thought which the Bodhisattvas have raised to enlightenment** and so on. What he means is: First, Bodhisattvas who do not discriminate dual and non-dual should engage in such types of thought-production by meditating on the illusion-like [nature of dharmas]. [834] Because he has spoken well [the Lord] repeats [what he said] with, **So it is, Kauśika, so it is** and so on.<sup>29</sup>

Teaching the second object conceptualization based on the totality [of dharmas] on the side of stopping [saṃsāra], he says, **And those sons and daughters of good family who have rejoiced in the stages of the thought of enlightenment, they shall,—whether they belong to the vehicle of the Bodhisattvas, or that of the Pratyekabuddhas, or that of the Disciples—soon please the Tathagatas, and not displease them** because of the force of the conceptualization of stopping a basis to be forsaken is the idea.<sup>30</sup> In exactly the same way, [repeating what the Lord has said] because he is unmistaken, Śakra praises him saying, **So it is O Lord** and so on. This is saying you should know the sides of entering into and stopping [saṃsāra]—in essence apprehending and non-apprehending—are objects grasped in the form of taking and rejecting, respectively. Thus there are the two grasped-object conceptualizations based on the sides of entering into and stopping [saṃsāra]. Their objects are different from what they are in reality because what appears is a falsehood, operating unconnected with the actual basis. There are nine for each of them. They are on the opposing side, like cankers, because they are constricting (*vibandhaka*). Thus [Maitreya] says,

You should know there are two grasped-object conceptualizations connected with entering into and stopping [saṃsāra], nine for each, conceiving of objects that appear different from what they are in reality. [*Ornament* 5.5]



[835] Having taught the two grasped-object conceptualizations, [the *Sūtra*] has to explain the two grasper-subject conceptualizations, so, to discuss the first grasper-subject conceptualization based on a materially existing, ordinary person [Śakra] says, **Therefore, wherever they may be reborn as a result of the wholesome roots, when their hearts were filled with jubilation, there they shall be treated with respect, revered, worshipped and adored. They shall never see any unpleasant sights and so on.** Anticipating the doubt that this is the case with, **And why?** he says, **For they have rejoiced in the wholesome roots of countless beings, roots which bring happiness to all beings.** This means ordinary persons rejoice in the wholesome roots while settling down on the conceptualization that “the self (*ātman*), the subject materially exists.” [The *Sūtra*] therefore says the result is being treated with respect and so on, but not the other—Buddhahood.

Qualm: Even ordinary beings know all dharmas are selfless, so it is not invariably correct (*avyāpin*) that the one he has set forth (*vyavasthā*) is the first subject conceptualization. [Response]: That is spurious, because [Maitreya] wants to say *that* is just belief attention; here this is attention to true reality.

[836] To explain the second subject conceptualization based on a nominally existing ordinary person, [Śakra] says, **The thoughts of jubilation of those who, after they have produced an urge towards enlightenment, have rejoiced over the successive stages of the thought of enlightenment in persons who belong to the vehicle of the Bodhisattvas shall, as they grow, become the nourishers of full enlightenment.** He means the growing thoughts in which noble beings rejoice, while settling down on the conceptualization that “the self, the subject nominally exists,” become the main producers of unsurpassed enlightenment. **After they have won full enlightenment they also shall lead countless beings to Nirvana.**

[Śakra] does not contradict the true nature of dharmas,

so [the Lord] repeats [what he said] with,<sup>31</sup> **So it is, Kauśika, so it is as you have said it, through the Tathagata's might. The wholesome roots of countless beings are rejoiced over, planted and consummated** (explain the three words based on the difference between small, middling, and big rejoicing) **as a consequence of the action of a son or daughter of good family who has rejoiced over the successive stages of the thought of enlightenment in those persons who belong to the vehicle of the Bodhisattvas.**

Qualm: It occurs even to a noble being [like the Buddha] that, "As night ended and dawn broke, O monks, I heard a jackal cry out. At that time, during that period, I was the lion king of the animals named Aninditāṅga." So it will not be invariably correct that [the subject] he has set forth is the second subject-grasper conceptualization. [Response]: That is a spurious [argument], because such a statement made by noble beings is a perfect conventional one; it is not about ultimate reality.

This is saying there are two grasper-subjects—ordinary and noble persons—based on a materially and nominally existing person, respectively. Thus there are these two subject conceptualizations. When the contents grasped (those objects as real things) are not true actual grasped objects, then, what [object] do the two grasper subjects [grasp]? They are both, therefore, in a form isolated from the form of a grasper subject. Hence their objects are different from what they are in reality, because what appears is a falsehood. There are nine for each of them. They are on the opposing side because they are constricting. Thus [Maitreya] says,

They assert two grasper-subject conceptualizations of a materially and nominally existing being, nine for each of them, [837] because of the division into ordinary and noble persons. If the contents grasped are not true (*tathā*), of what do you suppose they are two subjects? So they are marked by an emptiness of being a subject. [*Ornament* 5.6-7]



There, how do you subdivide the first grasped-object conceptualization [connected with entering into saṃsāra] into nine based on different objects? [With this question in mind] (*iti*), [Subhūti] says about the first conceptualization, **But how in what form can a thought which is like illusion know full enlightenment?**

In true reality, neither a thought that is like an illusion, nor any dharma other than an illusion knows in any way at all. [838] To teach this, [the Lord] asks a counter-question, **Do you see the thought which is like an illusion?** *Subhuti*: **No, Lord.** *The Lord*: **So you see illusion?** *Subhuti*: **No, Lord,** and so on. **But a dharma which is absolutely isolated, to that one cannot attribute that 'it is' or that 'it is not'.** He means you cannot arrive at the existence of a dharma that is empty of an own-being because it is not produced. And based on the logic [in Jñāna-garbha's *Delineation of the Two Truths*], "And the application of a negation to something unspecified is not proper. And even if you resort to the merely imagined, [from the negation] would be something on the covering level, not an ultimate,"<sup>32</sup> you cannot arrive at its non-existence either. **Also an absolutely isolated dharma does not know full enlightenment.** Anticipating the doubt as before with, **And why?** he says, **Because a dharma which has no existence cannot know full enlightenment.** Therefore, then, O Lord, perfect wisdom is absolutely isolated. Because all dharmas are isolated they are not a cause and not an effect, so [Subhūti] says, **But a dharma which is absolutely isolated, that is not a dharma that should be developed, nor does it bring about or remove, i.e., does not produce or destroy any dharma.** To elucidate this same topic he says, **How then can a Bodhisattva, by resorting to an absolutely isolated perfection of wisdom, know full enlightenment.** Even full enlightenment is absolutely isolated. He sums up by saying in true reality there is no known and no knower: **If, O Lord, the perfection of wisdom is absolutely isolated, and if full enlighten-**



**ment is absolutely isolated, how can the isolated become known through the isolated?**

[839] He has given a good explanation, so [the Lord] corroborates [what he has said] with, **So it is, Subhuti** and so on. Nevertheless, on the covering level, from an extremely pure cause there is an extremely pure result, so he says, **It is just because the perfection of wisdom is absolutely isolated that the absolutely isolated full enlightenment is known.** Cause and effect in an illusion-like state is never in error is the idea. But one should not settle down on the fact that it is isolated either, so he says, **But if a Bodhisattva forms the notion that ‘the perfection of wisdom is completely isolated’, then that is not the perfection of wisdom.** [Nāgārjuna’s *Root Verses on Wisdom* say],<sup>33</sup> “The Victors have said that emptiness is the escape from all views. They say those who have emptiness as a view are incorrigible.” Based on this logic, even isolation is not the Perfection of Wisdom when you settle down on it, because it will be in error. Question: How, then, having resorted to it will they fully awaken? [In response the Lord] says, **It is thus certain that it is thanks to perfect wisdom that a Bodhisattva knows full enlightenment, i.e., [a Perfection of Wisdom] just fine in its covering level form when it is not analyzed.** And then, based on the ultimate he says,<sup>34</sup> **and also that he cannot know it having resorted to it. The isolated cannot be known by the isolated.** He sums this up on the covering level with, **Nevertheless a Bodhisattva knows full enlightenment, and he does not know it without resorting to the perfection of wisdom.**

[Subhūti then] says, **As I understand the meaning of the Lord’s teaching**—that the isolated does not know full enlightenment, [and yet the Bodhisattva] knows full enlightenment—a **Bodhisattva in this way courses in a deep object.** [840] He has given a good explanation, so [the Lord] repeats just that with, **So it is, Subhuti. A doer of what is hard** (based on covering level truth is the sense) **is the**

**Bodhisattva who courses in a deep object.** And then, governed by the ultimate truth, [Subhūti] says, **As I understand the meaning of the Lord's teaching about a doer of what is hard, there is in this way no Bodhisattva at all who is a doer of what is hard.** Anticipating the doubt that this is the case with, **And why?** he says, **For that very dharma is not got at that could realize, nor that which could be realized, nor that by means of which one could realize.** [Bodhisattvas] course in the Mother of Victors, [the Perfection of Wisdom] when, without feeling depressed by the teaching that doer, act of doing, and deed to be done cannot be apprehended, they perfectly engage, free from the conceptualization of an own-being. Therefore [Subhūti] says, **If, when this is being taught, a Bodhisattva does not despond and so on.**

[841] About the second conceptualization [Subhūti] says, **It does not occur to space that 'I am near to this, or, I am far from that'** and so on. With this he makes it known that [Bodhisattvas] remove the conceptualization of a lineage.

About the third conceptualization he says, **It is as with a man created by magical illusion to whom it does not occur that 'the conjurer is near to me, but the assembled crowd of spectators is far from me'** and so on. With this he negates that they conceive of a full attainment through practice.

About the fourth conceptualization he says, **It is as with the reflection of an object in a mirror or in water, to whom it does not occur that 'the object which produces the reflection is near to me, but those who come along in that mirror or bowl of water are far from me'** and so on.<sup>35</sup> With this, using the analogy of a reflected image, he explains that they exclude the conceptualization of an objective support.

[842] About the fifth conceptualization he says, **Just as a Tathagata, because he has forsaken all constructions and discriminations, finds nothing dear or not dear, just so a**

**Bodhisattva who courses in perfection wisdom** and so on. With this, using the analogy of the Tathāgata who finds nothing dear or not dear, he explains that they exclude the conceptualization of a counteracting and opposing side.

About the sixth conceptualization he says, **Just as the Tathagata is one who has forsaken all constructions and discriminations even so perfect wisdom has forsaken all constructions and discriminations** and so on. With this he explains that they do not apprehend the conceptualization of their own realization.

About the seventh conceptualization he says, **It does not occur to a fictitious creature which the Tathagata has magically conjured up that ‘the level of Disciples and Pratyekabuddhas is far from me, full enlightenment is near to me’** and so on. With this, using the analogy of [a person] the Tathāgata has magically created, he explains that they exclude the conceptualization of a doer linked to a magical creation.

[843] About the eighth conceptualization he says, **A fictitious creature created to do a certain work, performs that work, but remains without discrimination** and so on. With this analogy he conveys the information that they are isolated from the conceptualization of doing, [i.e., of doing the work of looking after the welfare of beings].

About the ninth conceptualization he says, **An expert carpenter, or carpenter’s apprentice, might make of wood an automatic man or woman, a puppet which could be moved by pulling the strings** and so on. Let this be saying that they are free from the conceptualization of success in doing [the work].

This is saying they engage (*pravṛtti*) faultlessly, completely accepting the own-being [of the practice] with an isolated [mind] that does not know the isolated [object of knowledge], entering onto the Unmoving and so on levels in the definite Buddha lineage. Through illusion-like practice they fully attain the path of seeing and so on, and make no mistake about the object—knowledge that is a mere



reflection. They engage, with counteracting and opposing sides based on seeing good qualities and faults that they have to accept and reject, in their own omnipresent and so on realizations. They make Listener, etc., levels (deficient when it comes to the sublime) far off; engage in activities to look after the welfare of beings with magical creations that conform to their aspirations; and through the force of perfect skill in means engage in work that results in establishing all creatures in nirvāṇa. Thus, [the *Sūtra*] has taught the first set of nine grasped-object conceptualizations based on the side of entering into [saṃsāra] that Bodhisattvas at the seeing, meditation, and preparation stages of culmination clear realization have to eliminate. [It has taught them] in negative terms, by teaching the stages of each of the antidotes that counteract each of them. [844] Thus [Maitreya] says,

They assert the nine conceptualizations based on the side of entering into [saṃsāra] are of an own-being, lineage, full attainment through practice, not being mistaken about the object of knowledge, the opposing and counteracting sides, one's own realization, doer, its doing, and the successful deed. [*Ornament* 5.8-9]

The twenty-sixth, Like Illusion Chapter, of the *Light  
for the Ornament for Clear Realizations: A  
Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-SEVEN:

*The Core*

[845] How are there nine of the second grasped-object conceptualizations [connected with] stopping [saṃsāra? With this question in mind] (*iti*), [Śāriputra] says about the first conceptualization, **A Bodhisattva** (whose manager is wisdom and compassion that prevent a fall into saṃsāra and nirvāṇa and ensure all realizations do not deviate) **who courses in perfect wisdom verily courses in the core** the most important **of things**. With this he negates the conceptualization of a realization that is deficient. Nevertheless, they should not settle down on the fact that it is the core, so [Subhūti] says, **In what has no core verily courses a Bodhisattva who courses in perfect wisdom**. It is *asāra* (“what has no core”) [even though it is written *sāra* (“core”)] because the elision sign before *sāra* is [understood, but] not there.<sup>36</sup>

About the second conceptualization [*Eight Thousand* 444] says, **Thereupon this occurred to many thousands of Gods of the realm of sense-desire: Homage is due to those beings who raise their thoughts to, and who consummate their thoughts in full enlightenment**. Homage is due to those [Bodhisattvas] with spiritual friends and so on as mentor who course in the Perfection of Wisdom. With this he removes the conceptualization that there is no mentor.

[846] About the third conceptualization they say, [Homage is due to those] **who course in this deep perfection of wisdom, and who, when they course thus, do not realize the reality-limit, be it on the level of a Disciple, or**

**that of a Pratyekabuddha.** Because this makes known the distinctive feature of the practice [of the Mahāyāna path], it explains the absence of the conceptualization of a practice that is incomplete.

About the fourth conceptualization it says, **Subhuti read their thoughts, and said to them: Not that is hard for those Bodhisattvas that they do not realize the reality-limit.** The idea is: Not actualizing the reality limit is not hard for Bodhisattvas, because it is a natural outcome of their realization. Thus it removes the conceptualization of operating contingent on others.

About the fifth conceptualization he says, **This however, is hard for them, this is most hard for them, that they put on the armour of the resolution to lead countless beings to Nirvana, when absolutely those beings do not exist. And since they do not exist they cannot be got at. Owing to the isolatedness of beings those who should be disciplined do thus absolutely not exist. It is in this spirit that the Bodhisattvas have set out for full enlightenment, and have decided to discipline beings.** Even though all dharmas are like illusions, for the sake of disciplining beings [Bodhisattvas] set out to realize unsurpassed enlightenment by practicing without reversing themselves on their journey, and by going in no other vehicle, so they do not desert the aim—the knowledge of all aspects. Thus it nicely says that they do not have the conceptualization of turning back from the aim.

[847] About the sixth conceptualization he says, **One would decide to discipline space if one were to decide to discipline beings.** Anticipating the doubt that this is the case with, **And why?** he says, **For the isolatedness of beings should be known after the pattern of the isolatedness of space. In this way also Bodhisattvas are doers of what is hard, when they put on the armour for the sake of beings who do not exist, who cannot be got at.** In that they are armed for the sake of disciplining beings in their entirety, who are similar to space, this is describing activity on a path



that is not a partial one, so, by implication, it is describing isolation from the conceptualization of partial work.

About the seventh conceptualization he says, **One would decide to put on space if one were to decide to discipline beings.** Because this teaches that they accept beings to be space-like in nature, it explains that there is no conceptualization of different realizations.

[848] About the eighth conceptualization he says, **And yet this armour has been put on by the Bodhisattvas for the sake of beings.** Based on earlier reflection, and armored for the sake of beings, they are not enveloped by the conceptualization of an absence of knowledge of standing [in equipoise] and setting out [for the sake of beings].

About the ninth conceptualization [the Lord] says, **But that non-apprehension of beings, in ultimate and absolute reality (*sarvātyantayā*), has been taught by the Tathagata. And this non-apprehension of beings can be inferred from their isolatedness, and their isolatedness can be inferred from the isolatedness of those who should be disciplined. If a Bodhisattva, when this is being taught, does not lose heart, then one should know that he courses in the perfection of wisdom.** Anticipating the doubt that this is the case with, **And why?** he says, **For from the isolatedness of a being should be known the isolatedness of form, etc., up to** (this brings in the twelve sense-fields and so on) **all dharmas** because the realization dharmas of Tathāgatas and so on are also empty. [This is saying] you should know form and so on are in an illusion-like state, because you cannot ultimately get at their material reality. To sum up he says, **Thus should the isolatedness of all dharmas be viewed.**

Practice is from not losing heart when the absence of any final basis for apprehension is demonstrated, so he says, **When the isolatedness of all dharmas is thus being taught, a Bodhisattva does not lose heart, and because of that he courses in the perfection of wisdom.** “What causes them not to be frightened?” [The Lord] says this with, **For what reason does a Bodhisattva not lose heart when the**

**isolatedness of all dharmas is thus being taught?** And in response [Subhūti] says it is because a doer, act of doing, and deed to be done cannot be apprehended: **Because of isolatedness no dharma can ever lose heart.** He sums this up with, **Because of that reason a Bodhisattva does not lose heart when the isolatedness of all dharmas is being taught.** He is saying that a terrified [person], terror, and object of terror do not exist, so [Bodhisattvas] do not lose heart, and it is then that they are coursing in the Perfection of Wisdom, the own-being of which is the going forth. So let this be the explanation of the exclusion of the conceptualization of going forth afterwards.

This is saying they should stop (*nivṛtti*), by faulting, and not grasping at, a realization that is deficient (because it falls into either saṃsāra or nirvāṇa), no mentor (because of being without<sup>37</sup> spiritual friends and skill in means), a practice that is incomplete (because it does not counteract every knowledge obscuration), being contingent on others (because of relying on the advice of the Tathāgatas and so on), a retreat from the aim (because it is not occupied with the greatness and so on that is the highest state for all beings), activity on a path that is a partial one (because it counteracts [only] cankerous obscuration), the diverse realization of the first [Stream-enterer] result and so on [849] (because of being fixated),<sup>38</sup> the absence of knowledge of standing and setting out (because of not destroying all the tendencies left by ignorance), and not going to the knowledge of all aspects that is after all nirvāṇas (because the Mahāyāna incorporates all). Thus [the *Sūtra*] has taught the second grasped-object conceptualization based on the side of stopping [saṃsāra] that arises in a state completely acceptable in the mind-streams of Listeners and Pratyekabuddhas. Bodhisattvas at the stage when the mind and mental factors of the path of seeing are operating have to eliminate it. [It has taught it] in negative terms, by teaching the stages of each of the antidotes that counteract each of them. Thus [Maitreya] says,



The conceptualization of a deficient realization because of falling into [suffering] existence and peace, of no mentor, of a practice that is incomplete, of being contingent on others, of a retreat from the aim, of something that is partial, of something that is diverse, of confusion about standing and setting out, and of going afterwards are the nine, based on the side of stopping [saṃsāra], that arise as a Listener mind. [Ornament 5.10-12]

How do you subdivide the first grasper-subject conceptualization based on a materially existing person into nine? [With this question in mind] (*iti*), [Subhūti] says about the first conceptualization, **No dharma can ever lose heart** (because the conceptualization of taking hold and releasing is absent, is the idea). To elucidate just this he says, **And why? For one cannot get at any dharma that would lose heart, nor at any dharma that would make a dharma lose heart.**

[850] About the second conceptualization [the Lord] says, **It is quite certain that a Bodhisattva courses in perfect wisdom if, when this is being taught and so on he does not lose heart and so on.** *Subhuti*: **So it is. If a Bodhisattva courses thus, then he courses in perfect wisdom, i.e.,** [Bodhisattvas] do not lose heart and so on when the absence of any final basis for apprehending any dharma is demonstrated in this way, and it is then, because they are without the conceptualization of attention, that they are coursing in the Mother of Victors [Perfection of Wisdom].

About the third conceptualization he says, **And the Gods round Indra and so on will from a distance pay homage with folded hands to a Bodhisattva who courses thus.** *The Lord*: **And not only they, but also all the other Gods and so on.** They pay homage because [such a Bodhisattva] is free from the conceptualization of clinging to the three realms, and hence has attained a state of great authority.

[851] About the fourth conceptualization [the Lord] says, **And with their Buddha-eye isolated from the**



conceptualization of standing, the Tathagatas who at present reside in countless world systems behold investigate with the intention of advancing a special purpose the Bodhisattva who thus courses in perfect wisdom, and they help him to bring the result to completion,<sup>39</sup> and bring him to mind [or, “grace him”] (*samanvāharanti*) affirm the fortunate state he is in (*bhavyatā-rūpeṇāvadhāraṇāt*). Just because the Tathāgatas help, he praises them with, **It is quite certain, Subhuti, that the Bodhisattvas who course in perfect wisdom, and who are helped and graced (*samanvāharanti*) by the Tathagatas, should be borne in mind as irreversible from full enlightenment. No obstacle, put up by Mara, or anyone else, can stop them.** Anticipating the doubt as before with, **And why?** he says, **Even if all beings in the great tri-chiliocosm should become evil Maras, and if each one of them would conjure up just as many diabolic armies, then even they all together would not have the strength to obstruct on his way to full enlightenment that Bodhisattva who is brought to mind by the Buddhas, and who courses in perfect wisdom.** He goes into detail about just that with, **And that would remain true even if all the beings in all the countless tri-chiliocosms should become evil Maras, and if each one of them should conjure up just as many diabolic armies.**

[852] About the fifth conceptualization [the Lord] says, **The endowment with two dharmas safeguards a Bodhisattva against all attacks from the Maras, or their hosts: he does not abandon any being** (with this they negate the conceptualization of settling down on not existing), **and he surveys all dharmas from emptiness** (with this they counteract the conceptualization of settling down on existing).

About the sixth conceptualization he says, **Two other dharmas have the same effect: As he speaks so he acts by bringing to completion the purport of the statement, “I must destroy the conceptualization of the projection of a basis,” and therefore he is brought to mind by the Buddhas, the Lords.**

[854] About the seventh conceptualization he says, **When a Bodhisattva courses thus, the Gods also will decide to go up to him and so on, [and say] to him: 'Soon, son of good family, shall you know full enlightenment! Therefore go on dwelling in this dwelling of perfect wisdom, this dwelling that does the work of destroying the conceptualization of attachment is the idea. To elucidate just this he says, For dwelling thus and coursing (understand these with when they are, and are not, in meditative equipoise)<sup>40</sup> you shall thereby become a saviour of the helpless, a defender of the defenseless, a refuge to those without refuge, a place of rest to those without resting place, the final relief of those who are without it, an island to those without one, a light to the blind, a guide to the guideless, a resort to those without one, and you shall guide to the path those who have lost it, and you shall become a support to those who are without support. Explain these eleven statements with gaining the realization of the Joyful level up to the Total Illumination Buddha level, respectively. In conclusion he says, In this way the Gods strengthen his determination.**

Anticipating the doubt that this is the case with, **And why?** he says, **For the Buddhas and Lords, who reside in the countless world-systems, and who, surrounded by the congregations of monks and attended by a multitude of Bodhisattvas will proclaim the name, clan, power, appearance and form of a Bodhisattva who courses and dwells in perfect wisdom in the aforementioned manner, and who is endowed with the virtues of roaming in perfect wisdom, will demonstrate dharma, and will shout out in triumph over that Bodhisattva.** He means that after proclaiming the name and so on of those Bodhisattvas, and demonstrating dharma, they will shout out in triumph, thereby strengthening their determination. To elucidate just this with an example he says, **Just here and now I proclaim the name, etc. of the Bodhisattva Ratnaketu, and of the Bodhisattva Śikhin, demonstrate dharma, and shout out in triumph**



**over them.** Because Bodhisattvas in their entirety are infinite it is impossible to mention all their names, so he refers to them all together saying, **And also over the other Bodhisattvas who just now lead the holy life with the Tathagata Akshobhya.** Question: Are there not Bodhisattvas worthy of praise in the Tathāgata Śākyamuni's Buddha-field? [In response the Lord] says, **In a similar way, the Buddhas in other Buddha-fields proclaim the name, etc., of those Bodhisattvas who just now lead the holy life here in my Buddha-field, and who dwell in the dwelling of perfect wisdom. And they shout out in triumph over them.** He is saying just as I, [Śākyamuni], in order to strengthen the determination of Bodhisattvas located in my own Buddha-field, demonstrate dharma by making an issue out of the proclamation of the names, etc., of Bodhisattvas in other Tathāgatas' Buddha-fields, similarly, for Bodhisattvas located in their own Buddha-fields, the Tathāgatas Akṣobhya and so on demonstrate the dharma by making an issue out of the proclamation of names, etc.

[855] About the eighth conceptualization [Subhūti] says, **Do the Buddhas honour all Bodhisattvas in such a manner?** [The Lord] unpacks the statement, **No Subhuti** that he makes in response, with, **the Buddhas and Lords will not proclaim the name, clan, power, appearance and form of all Bodhisattvas, demonstrate dharma, and shout out in triumph over them. But only those who are irreversible, i.e., those who are free from the conceptualization of an antidote, and so have reached the eighth, etc., irreversible level, and free from all attachment.**

[856] About the ninth conceptualization [Subhūti] says, **Are there, apart from the irreversible Bodhisattvas, any other Bodhisattvas whom the Buddhas honour in such a manner?** There are, so [the Lord] says, **Yes, there are. They are persons belonging to the vehicle of the Bodhisattvas, who are strong in resisting the enemy (*pratipakṣa*).** Anticipating just that [earlier] question [by Subhūti] with, **Who**



are they? he says, **They are just now engaged in learning the course of a Bodhisattva under the Tathagata Akshobhya, course there on the pilgrimage of a Bodhisattva, and dwell engaged in learning it.** He refers to Akṣobhya because so many [Bodhisattvas] with purified mind-streams arise in his Buddha-field. He refers to others all together with, **And also under the Bodhisattva Ratnaketu.** You should be aware that the name “Bodhisattva Ratnaketu” is standing for the Bodhisattvas who are in the same group (*jātīya*) as him. What he means is: Apart from the irreversible Bodhisattvas, [the Buddhas] also single out for proclamation of their names, etc., those Bodhisattvas who are residing in the Buddha-fields of Akṣobhya and so on, who, even prior to the eighth, Unmoving level, somehow or other through the force of the assistance of their unique spiritual friends and so on, are free from the conceptualization of impediments to going where they want to go, and have attained control over psychic power (*ṛddhi*).

This is saying the materially existing (because it settles down on existence as ultimately real) gasper self finds itself involved in (*pravṛt*) taking hold of, and releasing, [objects] on the covering level where there is the diversity [of reality], in paying attention by not paying attention in true reality, in clinging to the three realms as their true dharmic nature, in standing by way of not taking a stand in emptiness, in settling down on all [beings] by not settling down on [existence], in the projection of all dharmas because of the absence of material existence, in attachment that settles down [on the needs of others] (because the knowledge of true reality is without attachment), in the antidote because the antidote is the meditation on sameness, and in impediments to going where they want to go (as [a Bodhisattva] who does not perfectly know the Perfection of Wisdom). Thus [the *Sūtra*] has taught the first set of nine subject conceptualizations connected with an ordinary person that Bodhisattvas at the seeing, meditation, and preparation stages

have to eliminate. [It has taught them] in negative terms, by teaching the stages of each of the antidotes that counteract each of them. Thus [Maitreya] says,

You should know the first is [the conceptualization of] a subject that takes hold and releases, pays attention, clings to the triad of realms, stands, settles, projects a basis of dharmas, is attached, is an antidote, and is impeded in going as it wants. [*Ornament* 5.13-14]

[857] How do you subdivide the second subject conceptualization based on a nominally existing person into nine? [With this question in mind] (*iti*), [the Lord] says about the first conceptualization, **In addition, those Bodhisattvas who course in perfect wisdom, and who, with the intention of going toward the aim—the foremost state of beings and so on, resolutely believe** pay attention to the fact that ‘all dharmas fail to be produced’ without, however, having so far definitely acquired realized the intensely patient acceptance of dharmas which fail to be produced, and, or who resolutely believe that ‘all dharmas are calmly quiet,’ without, however, having entered into realized the attainment of the irreversible domain over all dharmas; those Bodhisattvas who dwell in this dwelling are honoured by the Buddhas in the above manner. In this manner he explains the absence of the conceptualization of those who do not go forth to the aim.

About the second conceptualization he says, **But Bodhisattvas of whom Buddhas proclaim the name, etc., and over whom they shout out in triumph must have forsaken the level of the Disciples and Pratyekabuddhas** (with this he says there is no conceptualization determining the path to be what is not the path),<sup>41</sup> **and one must expect them to be on the level of the Buddha** (with this he explains that they are free of the conceptualization that determines their own path); otherwise they would be in error and it could not be the Buddha level.



About the third conceptualization he says, **And they shall be predicted to full enlightenment.** Anticipating the doubt as before with, **And why?** he says, **For Bodhisattvas coursing in the perfection of wisdom,** i.e., practicing isolated from the conceptualization of production and cessation [858] **of whom the Buddhas proclaim the name, etc., and over whom they shout out in triumph, they also shall stand in irreversibility.**

About the fourth conceptualization he says, **Moreover, Subhuti, Bodhisattvas will stand in irreversibility if, when they hear this deep perfection of wisdom being taught, they resolutely believe in it and so on and if they will resolutely believe when they listen to just this perfection of wisdom in the presence of persons belonging to the vehicle of the Bodhisattvas who in his Buddha-field lead the holy life. Thus I teach that merely to hear the perfection of wisdom achieves much.** He means that Bodhisattvas who “do not hesitate” and so on when they give themselves over to listening [to the *Perfection of Wisdom*] and so on “in greater detail,” and who practice to “lead the holy life” “in the presence of” those [Buddhas and Bodhisattvas] “stand in irreversibility” because they are free from the conceptualization of conjunction and disjunction.

About the fifth conceptualization he says, **How much more will be achieved by those who,** without apprehending through the conceptualization of standing on form and so **resolutely believe in it, who, after that, take up a position in relation to the Thusness of the Perfection of Wisdom,** [i.e., what it truly is], **and progress to Thusness, and who, after that stand firmly in Suchness and who, standing firmly in Suchness and in all-knowledge, will demonstrate the dharma** that is the causal sign of Buddhahood to beings. Put this together as above to say, “those [Bodhisattvas] will” then definitely “stand in irreversibility.”

[859] About the sixth conceptualization [Subhūti] says, **If, O Lord, one cannot get at any different dharma, distinct from Suchness, then what is that dharma that will stand**



**firmly in Suchness, or that will know full enlightenment, or that will demonstrate this dharma.** In response [the Lord] repeats his statement and says, **One cannot get at any different dharma, distinct from Suchness, that will stand firmly in Suchness.** All dharmas have the Dharma Element for their own-being, [i.e., essential nature], so you cannot get at any other different suchness dharma. Since this is the case, ultimately, no one stands in suchness. He intends to say that on the covering level, however, they do stand, because they are free from the conceptualization of the destruction of the lineage. To elucidate this based on the ultimate alone he says, **The very Suchness, to begin with, is not apprehended, how much less he who will stand firmly in Suchness.**

About the seventh conceptualization he says, **Suchness** or any other dharma **does not**, in true reality, **know full enlightenment, and no dharma is got at that has known full enlightenment**, even though, on the covering level, he is asserting they do get to the basis they have yearned for, and know full enlightenment, because they are free from the conceptualization of the non-existence of yearning.

About the eighth conceptualization he says, **Suchness does not**, [860] in true reality, **demonstrate dharma**, even though, on the covering level, there is a real cause for them to demonstrate dharma, because they are free from the conceptualization of the the non-existence of the cause. This is what he intends.

About the ninth conceptualization he says, **And that dharma cannot be got at which would be demonstrated**, i.e., they do not get at a dharma that is being demonstrated because they do not have the conceptualization of the apprehension of hostile dharmas.

This is saying the nominally existing grasper self (because it settles down on an existence that is there in true reality) finds itself involved in not going forth in accord with the aim (as a Listener and so on go forth), in determining

the path and what is not the path by attaining and forsaking what is and is not beneficial, in production and cessation as cause and effect on the covering level, in conjunction with and disjunction from all bases (the appearance of uninterrupted [equipoise] and [the subsequent state] that is its opposite), in standing on form and so on that are like a bird located in the sky, in the destruction of the Listener, etc., lineage by producing the thought of enlightenment and so on, in the non-existence of desire because there is no dharma<sup>42</sup> superior to suchness, in the non-existence, based on the ultimate truth, of the cause, and in the apprehension of hostile dharmas (because habituation to miserliness and so on is in the nature of things). Thus [the *Sūtra*] has taught the second set of nine subject conceptualizations connected with a noble person that Bodhisattvas at the stage when the mind and mental factors of the path of seeing are operating have to eliminate. [It has taught it] in negative terms, by teaching the stages of each of the antidotes that counteract each of them. Thus [Maitreya] says,

The other conceptualization is of a subject that does not go forth in accord with the aim, determines what is and is not the path, is produced and stops, conjoins with and disjoins from bases, stands, destroys the lineage, does not yearn and is not a cause, and apprehends hostile dharmas. [*Ornament* 5.15-16]

There is a four-sided relationship (*catuṣkoṭika*) between object conceptualization and subject conceptualization:<sup>43</sup> the first side is a representation—the appearance (*pratibhāsa*) of the six [sense] objects—in the form of, [or, with the aspect of] a grasped object; the second is a representation that is a single instant in the form of a grasped object; the third is other instants of just that; and the fourth is the Perfection of Wisdom free from those aspects.<sup>44</sup>

[The relationship between] just lineage (*gotram eva*) and the conceptualization of lineage is *paścātpādaka*, [i.e.,

produced by the latter—when the latter is removed you are left with the former]. To the extent it is the conceptualization of lineage it is also the lineage; for example, the lineage when [a Bodhisattva is] in full possession of the antidote that counteracts [the Listener's lineage]. Were it just the lineage and the non-conceptualization of [Hīnayāna] lineage, it would be like the lineage when [a Bodhisattva] is not in full possession [of the antidote that counteracts the Listener's lineage].<sup>45</sup>

[The relationship between] the conceptualization of full possession (*samudāgama*) [of the antidote] and the conceptualization of no objective support is *pūrva-pādaka*, [i.e., produced by the former—when the former is removed you are left with the latter]. To the extent there is [861] conceptualization of full possession [of the antidote] there is also the conceptualization of an objective support; for example, the practice of [a Bodhisattva] in full possession, when there is the perfect objective support. Were it just the conceptualization of an objective support and not the conceptualization of full possession [of the antidote], it would be like when there is an objective support that is not the final outcome. You can intuit the rest from this instance.<sup>46</sup>

[Maitreya] has thus given an exposition of the side opposing the path of seeing along with its antidote. Now he has to explain the three causes that [the *Sūtra*] asserts accompany the path of seeing in bringing a great enlightenment to completion, so, discussing the first cause—establishing (*pratiṣṭhāpana*) others in a great enlightenment by giving instruction about the path of seeing and so on, [Śakra] says, **Deep, O Lord, is the perfection of wisdom. Doers of what is hard are the Bodhisattvas who want to know full enlightenment.** Anticipating the doubt as before with, **And why?** he says, **For, indeed, not any dharma stands in Suchness** and so on. This must be a teaching that gives instruction to others about the path of seeing and so on because it rouses enthusiasm for enlightenment [by



saying]: “All dharmas are not produced; but still, on the covering level, those [Bodhisattvas] who are are not cowed and so on by that fact, but still want to awaken to enlightenment are doers of what is hard.”

Based on the ultimate truth, nothing is hard, so [Subhūti] says, **You say, Kauśika that ‘doers of what is hard are the Bodhisattvas who, when dharmas so deep as these are being taught, feel neither hesitation nor stupefaction.’ But where all dharmas are empty, who can therein feel hesitation or stupefaction?**

[862] Because he has spoken well [Śakra] praises him saying, **Whatever the holy Subhuti may expound, that he expounds with reference to emptiness, and he does not get stuck does not settle down anywhere and so on. He makes what he has said sink in with, Then perhaps, O Lord, I, if I take into consideration Subhuti the Elder, as he thus teaches and expounds, may become one who correctly preaches the Tathagata-truth, a preacher of dharma, and one who declares also the logical sequence of dharma (*dharmasya anudharmasya*), i.e., the dharma of realizing emptiness just as he admired it [in Subhūti].**

[863] “Well said!” says [The Lord] with, **So it is, Kauśika and so on, you become one . . . who declares also the logical sequence of dharma.** Anticipating the doubt that this is the case with, **And why?** he says, **For whatever the Elder Subhuti makes clear, that he makes clear with reference to emptiness.** Anticipating the doubt that it is just this [emptiness that he is talking about] with, **And why?** he says, **Because the Elder Subhuti does not, to begin with, even review or apprehend the perfection of wisdom, how much less him who courses in the perfection of wisdom and so on. The nine statements from “review or apprehend the perfection of wisdom,” up to, Even the dharma he does not get at, how much less him who will demonstrate dharma teach the emptiness of the path of seeing that effects the elimination of small, middling, and big cankers in each of the three Desire and so on realms, respectively.**

**For Subhuti the Elder dwells in the dwelling of the isolatedness of all dharmas, in the dwelling of the baselessness of all dharmas.** Understand: Because he cannot get at the cause and effect of any dharma, in general, he dwells in the “dwelling of the isolatedness” and “the baselessness of all dharmas,” respectively. [864] [In response to the rhetorical question]: “Were that the case, Bodhisattvas would dwell [in emptiness] in exactly the same way as Listeners,” [the Lord] says, **And it is quite certain that this dwelling in the isolatedness and baselessness of all dharmas, on the part of Subhuti the Elder, is of infinitesimal value compared with the dwelling of a Bodhisattva who courses in perfect wisdom, and who dwells in it. Because, except for the dwelling of a Tathagata this dwelling of a Bodhisattva who courses in perfect wisdom, who dwells in it, surpasses all other dwellings. This dwelling has been described as the foremost of all those (the others, except the dwelling of a Tathāgata) dwellings, as the best, the choicest, the most excellent and so on. Therefore then, Kausika, a son or daughter of good family who wants to arrive at what is the highest possible degree of perfection should dwell in this dwelling of the Bodhisattvas who course in perfect wisdom, who dwell in it. This praises the dwelling of a Bodhisattva, so it must be giving others an explanation of the path of seeing and so on, for great enlightenment.**

The twenty-seventh, Core Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-EIGHT:

*Avakīrṇa-kusuma*

[867] The monks who have the complete cause of the path of seeing's enlightenment, from the aforementioned explanation, realize the path of seeing, etc., so they worship it. Thus [*Eight Thousand* 457] says, **Thereupon, at that time, one of the Gods of the Thirty-Three seized Mandarava flowers** and so on. Understand that the assembly of gods holding mādārava flowers so that the monks will have flowers is because of the force of their earlier prayers. The [monks] have gained confidence in the realization, so they make a prayer that it will grow more and more. Thus [the *Eight Thousand*] says, **They scattered those flowers over the Lord, and said: We, O Lord, shall course in this perfection of wisdom** and so on. I have already given an explanation of, **Thereupon, on that occasion, the Lord smiled** and so on.

*The Lord:* These six thousand monks, Ananda, shall in a future period in the Starlike aeon, know full enlightenment, and, after that demonstrate dharma to beings. They all shall bear the same name. With Avakirnakusuma for their name these Tathagatas shall be teachers in the world. They shall all have an equal congregation of disciples. They shall all live the same length of time, i.e. twenty thousand aeons and so on. Therefore then, Ananda, Bodhisattvas who want to dwell in the highest dwelling, who want to dwell in the dwelling of the Tathagata should dwell in the dwelling of perfect wisdom. The first declining (*apakarṣa*) sub-eon<sup>47</sup> [of the twenty



that make up an eon] is from when humans have an infinitely long lifespan, up to, when they take birth with a ten-year lifespan going out in weapons, epidemics, and famine. Then there is the gradual increase (*utkarṣa*) in lifespan from those with a ten-year lifespan, up to, those with an eighty-thousand-year lifespan, [this being the increasing sub-eon], and again, in just the same way decline to those with a ten-year lifespan. There are eighteen sub-eons like that subdivided in this way into declining and increasing. The twentieth increasing sub-eon is when they again increase from being those with just a ten-year lifespan up until they attain an eighty-thousand-year lifespan. Thus all are of equal duration because the duration of the decline and increase that occurs with the others is exactly the duration of the decline of the first sub-eon, and the duration of the increase of the last. Thus, the container worlds (*bhājana*) perish in one sub-eon, and become empty over nineteen sub-eons, so the world (*loka*) totally contracts for twenty sub-eons. The [world that has] contracted lasts for twenty sub-eons. Similarly, the container worlds come forth over one sub-eon, and develop (*vāsana, chags*) for nineteen sub-eons, so the world expands for twenty sub-eons. The [world that has] expanded lasts for twenty sub-eons. Thus, this Fortunate eon and so on is a great eon numbering eighty sub-eons. The “Starlike aeon” is not of this sort; because aspirational prayer and wholesome roots are the conditions governing it, it is much longer. Hence, because the duration is limited to the time of diminution measured by the aforementioned sub-eon, [the Lord] says, “twenty-thousand eons.”

[869] Opening up the discussion of the second cause—directing (*pratyarpaṇa*) others towards the Perfection of Wisdom based on its perfect text, meaning, and so on—just because it serves as a causal sign of enlightenment, [the Lord] says, **And any Bodhisattva who courses in perfect wisdom, and who decides to arrive at certainty about it, he had, before he was reborn here among men, deceased among men or among the heavenly hosts of the Tushitas.** Anticipating

the doubt that this is the case with, **And why?** he says, **For it is among men and the Tushita Gods that this perfection of wisdom circulates in its full extent and so on. Those who take up this perfection of wisdom . . . have been face to face with Tathagatas. If Bodhisattvas do not revile this perfection of wisdom, do not oppose, get angry at, recoil from, refute, reject, and ban it** (explain these seven statements with being against the seven, knowledge of all aspects, etc., clear realizations, respectively), **then one should know that they have fulfilled their duties under the Jinas of the past. But if a Bodhisattva does not go back on his vow to win full enlightenment his vow to proceed, with unsurpassed enlightenment as his object, then he does not give the wholesome root, which he has planted in the presence of the Tathagatas, over to Discipleship or Pratyekabuddhood as his reward.** He means if they do not go back on it by praying for something else, in that case, that wholesome root will not come to maturity as the enlightenment of Listeners or Pratyekabuddhas.

[870] Having opened up the subject, now about the small entrusting connected with the Tathāgata, [i.e., the admonition, but not in the strongest terms, to take care of the Perfection of Wisdom because it produces the Tathāgatas], he says, **Therefore, then, Ananda, again and again I entrust direct and transmit again direct to you this perfection of wisdom, laid out in letters, so that it may be available for learning** and so on. Some say that because noble Ānanda is directed to make available the Mother [*Perfection of Wisdom Sūtra*] for learning (*udgrahaṇa*) and so on he is the reciter of it. Others say it is entrusted to the Great Vajradhara to make it available for taking up in the mind (*dhāraya*), so he is [the reciter]. **If, Ananda, you should again forget** ([attraction to] something else makes [this forgetting] happen) **all the demonstrations of dharma which you have learned directly from me,—the perfection of wisdom alone being excepted—, should cast them away repudiate them, and allow them to be forgotten not pay attention to them, that**



would be but a slight offence against me. But if you should forget, cast away and allow to be forgotten only one line of verse of the perfection of wisdom, or merely a part (*sāmantaka*) of a line of verse one bit (*ekadeśa*) of a line, that would be a very serious offence against me, and it would displease me greatly and so on. For the Tathagata has said that 'the perfection of wisdom is the mother, the creator, the genetrix causing [Tathāgatas] to attain the three bodies, respectively, of the past, future and present Tathagatas, and, just because of that, is their nurse in all knowledge' because it produces it.

[871] About the middling entrusting he says, This perfection of wisdom should be learned, should be borne in mind, studied, repeated, written and developed. You should attend well to this perfection of wisdom, bear it well in mind, study it well, and spread it well, and when one learns it, one should carefully analyse it grammatically, letter by letter, syllable by syllable, word by word. For as the dharma-body of the past, future and present Tathagatas is this dharma-text authoritative.

[872] About the big entrusting he says, In the same way in which you, Ananda, behave towards me who at present reside as a Tathagata,—with solicitude, affection, respect and helpfulness,—just so, out of that solicitude, affection, respect and virtuous spirit that you have for him for the Tathāgata, should you learn this perfection of wisdom, bear it in mind, study it and so on. Put the "in the same way" [you show solicitude for the Tathāgata] and so on together with "just so should you" do them [show solicitude] and so on [for the Perfection of Wisdom]. That is the way for you to worship me, that is the way to show affection, serene faith and respect for the past, future and present Buddhas and Lords and so on. [*Eight Thousand* 463 continues], And there is this further admonition that those who learn this perfection of wisdom, bear it in mind, study, repeat, write and develop it, they assist in the enlightenment of the past, future and present Buddhas and



**Lords. For, whoever assists this perfection of wisdom when it is crumbling away, he assists the enlightenment of the past, future and present Buddhas and Lords. Because from the perfection of wisdom has the enlightenment of the Buddhas and Lords come forth.**

About the small entrusting that is also connected with Bodhisattvas, [i.e., the admonition, but not in the strongest terms, to take care of the Perfection of Wisdom because it produces the Bodhisattvas] he says, **From the perfection of wisdom has the enlightenment of the Buddhas and Lords of the past come forth as well.**<sup>48</sup>

[873] About the middling entrusting he says, **From the perfection of wisdom has the enlightenment of the Buddhas and Lords of the future come forth; as well as the enlightenment of present Buddhas and Lords in immeasurable, infinite world systems. Therefore, a Bodhisattva who wants to know full enlightenment and to train in the six perfections should listen to this perfection of wisdom and so on.**

[874] About the big entrusting he says, **For this perfection of wisdom is the mother, the creator, the genetrix of the Bodhisattvas and so on. Therefore, then, Ananda, again and again, for a second time, for a third time, do I entrust and transmit this perfection of wisdom to you, so that it might not disappear. For this perfection of wisdom is the inexhaustible store-house of dharma for the Tathagatas and so on. Inexhaustible therefore is this store-house of dharma, the perfection of wisdom.**

[The Lord] is talking about the third cause for gaining enlightenment—the interrupted (*avyavahita*) meditation on the Perfection of Wisdom marked by the immense merit from that itself—where he says, **If, Ananda, you should demonstrate dharma on the Disciple-level to persons belonging to the vehicle of the Disciples and so on, [in comparison to that], the merit is still greater if it is a Bodhisattva who demonstrates to another Bodhisattva the dharma associated with the perfection of wisdom,—even**

**for one single day only, for a morning, for an hour, for half an hour, for a minute, nay that lasts a for a single instant**<sup>49</sup> and so on. The reference to “a single instant, a minute, half an hour,” is to make known persons with sharp, middling, and dull faculties. [According to the *Treasury of Knowledge*, when you break down]<sup>50</sup> time (*adhvan*) you end up with an instant (*kṣaṇa*); again, one hundred and twenty instants are a second (*tat-kṣaṇa*); sixty of those are a minute (*lava*); and thirty minutes are a half-hour (*muhūrta*). Question: It is axiomatic that “all [statements, when broken down], end up in the form of a letter that lasts as long as a blink of the eye,”<sup>51</sup> so how could [Bodhisattvas] demonstrate the dharma in one instant? [Response]: He is intimating that they demonstrate the dharma to them, because, in one instant, the power of the Bodhisattva who is making the demonstration produces in the consciousness of the listener the appearance of the demonstration of the dharma.

You should understand the three causes of perfect full enlightenment in the way they have been explained. Thus [Maitreya] says,

[Śakra] shows enlightenment to others. [The Lord] entrusts [the Perfection of Wisdom to Ānanda]. That is also a cause of that [enlightenment]. The cause of gaining it without hindrance is marked by immense merit. [*Ornament* 5.17]

[875] The aforementioned path of seeing, together with its causes, forces conceptualizations to disappear. In order to teach it, [*Eight Thousand* 465] gives the example of a vision of the Tathāgata Akṣobhya and its disappearance, saying, **Thereupon the Lord on that occasion exercised his wonder-working power. The entire assembly and so on saw the Tathagata Akshobhya, surrounded by the congregation of monks, accompanied by a retinue of Bodhisattvas, demonstrating dharma, in an assembly which was vast like the ocean because of being the source of all precious jewel qualities, deep because of understanding the deep**

dharmas, **and imperturbable** (*akṣobhya*) because of passing beyond the range of all Māras and so on. **Thereupon the Lord again withdrew his wonder-working power.** The Lord Akshobhya, the Tathagata, then no longer appeared and so on.

To explain the meaning of the analogy, [876] [the Lord says to Ānanda], **In the same way, Ananda, all dharmas do not come within the range of vision of even the eye. Dharmas do not come within the range of dharmas and non-dharmas. Dharmas do not see non-dharmas, dharmas do not know non-dharmas.** These four statements are teaching that the four object and subject conceptualizations disappear on the path of seeing. To confirm it is the case he says, **And why? For all dharmas are of such a nature that they can be neither known nor seen, and they are incapable of doing anything.** Having anticipated the question, Why so? with, **And why?** he says, **For all dharmas are inactive, they cannot be grasped, because they are as inactive as space. All dharmas are unthinkable, because they are similar to illusory men. All dharmas are unfindable** (*avedaka*), **because they are in a state of non-existence.** This is saying imaginary dharmas are “inactive,” i.e., do not know, “because they are as inactive as space”; dependent dharmas are “unthinkable” do not see “because they are similar to illusory men”; and thoroughly established dharmas are “incapable of doing anything” do not experience (*avedaka*) “because they are in a state of non-existence.” He sums up by saying, **When he courses thus a Bodhisattva courses in perfect wisdom, and he does not settle down in any dharma.**

[877] What, then, is this great enlightenment that the path of seeing together with its three causes discussed in that way is intended for? [In response], to open up discussion of great enlightenment, [the Lord] says, **If a Bodhisattva wants to attain the great enlightenment, which is the highest perfection of all training, then he should train in perfect wisdom.** Having anticipated the doubt that this



is the case with, **And why?** he says, **For the training in perfect wisdom has been described as the foremost of all trainings and so on.** The Tathagatas could, as a result of training in this perfection of wisdom, of having stood in this training, throw, i.e., lift up this great tri-chiliocosm with one big toe, and then just throw it down again, i.e., let it drop again. But it would not occur to those Buddhas and Lords that ‘this great tri-chiliocosm has been thrown up, has been thrown down again’. He is speaking about what would appear to persons to be disciplined; the Lord does not harbor conceptual thought. Again, having anticipated the doubt that this is the case with, **And why?** he says, **For perfect wisdom is endowed with immeasurable and incalculable qualities** because it is free from conceptualization, is the idea. Qualm: There are also the other perfections of giving, etc., so why does he single out training in the perfection of wisdom? [In response] he says, **As a result of training in this training of perfect wisdom, the Buddhas and Lords have reached a state of non-attachment and so on.**

Having opened up the topic in general, now, talking specifically about what great enlightenment is, he says, **For perfect wisdom has no limits, it is inexhaustible and boundless.**<sup>52</sup> Great enlightenment, the own-being of which is inexhaustible knowledge, because of the absence of exhaustion [or “extinction”], is the Perfection of Wisdom. Having anticipated doubt with, **And why,** speaking about just that he says, **Because perfect wisdom does not exist.** He expands on just that with, **To attribute limits** the boundaries given by direct perception to an essential nature (*svarūpa*), **exhaustion** (*kṣaya*) the state of isolation [from what something was earlier] known through inference, **and bounds** (*paryanta*) dimensions gauged from the scriptural tradition (*āgama*) or both [the above valid cogitions] **to perfect wisdom would be like attributing them to space.** This intends that just as you cannot apprehend the limit and so on of space, because it is simply the absence of materiality

(*dravya*), so too with the Mother [Perfection of Wisdom]. To elucidate just that he says, **For the perfection of wisdom is unlimited, inexhaustible and boundless.** [Qualm]: The exposition [of the Perfection of Wisdom] has a limit (*pramāṇa*) and so on because a book's limit is in its narration.<sup>53</sup> [In response the Lord] says, **I have not taught that the perfection of wisdom has any limits, that it can be exhausted, that it has any bounds,** the Perfection of Wisdom in the form of true reality is the idea. [Question]: What, then, does have a limit and so on? [In response the Lord] says, **The sum total of the words, i.e., names for the own-beings, [i.e., essential natures] of all dharmas, of the phrases, i.e., the names for the features that distinguish just those [own-beings], and of the letters, i.e., the names for the letters and so on that underpin those two contained in this Sutra on perfect wisdom certainly have their limits, but not so the perfection of wisdom itself.** He means the Perfection of Wisdom, the own-being of which is words and so on, is saddled with a limit, but that is not the main Perfection of Wisdom. To elucidate just this he says, **For the sum total of the words in this Sutra is not identical with the perfection of wisdom itself.** This is saying that ultimately the Tathāgata-knowledge is the Perfection of Wisdom. The one in the form of a book and so on that is called that because it teaches it, is not, in true reality, the Perfection of Wisdom. So, based on the truly real he says, **Perfect wisdom itself is not subject to any limitations, it is without any limits whatever.**

[879] Inquiring about the reason he has not stated a limit for it, in its truly real form, [Ānanda] says, **For what reason again has the Lord not taught any limits to perfect wisdom?** In response [the Lord] says, **Because it is inexhaustible and isolated, i.e., because it is not produced, it is therefore in its own-being a knowledge of non-production [or, a knowledge that is not produced]. One cannot even apprehend the isolatedness of an isolated dharma, i.e., the emptiness of what has not been produced, because there is nothing to have the attribute, how much less can there be a**



**definite circumference to it? Thus, as beyond all measurements** as something that cannot be measured because it is not exhausted [extinct] and is not produced<sup>54</sup> **the perfection of wisdom is unlimited.** About its being the defining strength (*prabhāvitatva*) behind the knowledge of extinction and non-production of the Tathāgatas of the three periods of time, he says, **The Tathagatas of the past have drawn their strength from just this perfection of wisdom, and yet it has not been exhausted** through the impermanence of an instant, **nor become extinct** through the impermanence of an extended [phenomenon], and so on. He sums up by saying, **The perfection of wisdom is therefore quite inexhaustible.**

This is saying stains do not become exhausted and are not produced, respectively, because, like space, the stains of cankerous obscuration and knowledge obscuration conceived of as produced and not produced, that are the Dharma Element “because there is no dharma over and above the Dharma Element,” do not cease and are not produced; and because, like sky flowers, they are not within the range of possibility, because valid cognition does not discover in them one or many own-beings, or causes or effects. Great enlightenment, then, is set forth as the knowledge of extinction [or exhaustion] and of non-production, marked by the unmistaken realization of all dharmas—the reality (*yathāvat*) of the Perfection of Wisdom, the Dharma Body. Thus [Maitreya] says,

They call enlightenment knowledge of the extinction and non-production of stains. [880] They should be known from the absence of extinction and non-existence of production, respectively. [*Ornament* 5.18]

There are those who, in the face of such an exposition of true reality, excessively settle down on real bases, thinking extinction is the destruction of a real thing (*bhāva*). They describe knowledge of exhaustion [or extinction] as the knowledge “it is extinct” when it is extinguished. And there



are those who, thinking a future existing thing is not produced, describe knowledge of non-production [in line with that]. In order to teach that in fact they have taken a mistaken stand about what great enlightenment really is, [*Eight Thousand* 468] says, **Thereupon it occurred to the Venerable Subhuti: Deep is this station which the Tathagata has taught. Let me then now question the Tathagata about this station. And Subhuti said to the Lord: Inexhaustible, O Lord, is perfect wisdom?**

The Lord repeats exactly what he says with, **Inexhaustible is perfect wisdom. Because it cannot become extinct since, like space, it cannot be extinguished, and since all dharmas have not been produced, i.e., great enlightenment, the nature of which is knowledge of extinction and non-production, is inexhaustible because, like space it is not exhausted, and all dharmas are not produced.**

[883] [Qualm]: During the beginners' stage, [Bodhisattvas] meditate within settling down on real bases, so how can they realize such a Perfection of Wisdom? Thus [Subhūti] says, **How could a Bodhisattva consummate the perfection of wisdom?** [Response]: There is not this fault, because starting from when [Bodhisattvas] practice, they meditate on all dharmas like magical illusions, free from destruction and production. [The Lord] says this with, **Through the non-extinction of form, etc.** To elucidate just this in another way, he says, **Through the non-extinction of ignorance** (here this is at the cankerous stage in a previous life), **of the karma-formations** similarly, at the stage of [the creation of] meritorious karma and so on [in that previous life], **of consciousness** similarly, the five skandhas in this life, at the time of linking up [with a new rebirth], **of name and form** after the link up of mind up until the production of the six sense-fields, **of the six sense-fields** this is after that, for as long as the unification of the the triad of sense-faculty, object, and consciousness does not occur, **of contact** this is from the unification of the triad, until it gets to where it is delineated the cause of the triad [of suffering, happy,

and neutral] feeling, **of feeling** the stage of experiencing pleasure and so on before the desire for sex, **of craving** prior to the stage of seeking for a particular object, the stage of total involvement in the qualities of sense objects and in desire for sex, **of grasping** the stage of seeking the particular object, **of becoming** the cause when the specific object is reached—accumulated karma that runs towards rebirth, **of birth** linking up again, in the future, because of that karma, **of decay and death** from then up until the stage of feeling, **of grief, lamentation, pain, sadness and despair**. Thus the twelve links of dependent origination are in three parts: two each at the beginning and end and eight in the middle. As before, its, [i.e., each of the branch's] "non-extinction" is because it is not exhausted. **In this manner the Bodhisattva surveys conditioned co-production in such a way that he avoids the duality of the extremes** free from eternalism and nihilism. **He surveys it, i.e., that dependent origination free from birth, destruction, and lasting because it is like an illusion without seeing any beginning, end or middle. To survey conditioned co-production in such a manner, that is the special dharma of the Bodhisattva who is seated on the terrace of enlightenment.** [Bodhisattvas] should take hold of dependent origination that is of just that type, so he says, **When he thus surveys conditioned co-production, he acquires the cognition of the all-knowing. For a Bodhisattva who, while he courses in perfect wisdom through this consummation of non-extinction, surveys conditioned co-production, cannot stand on the level of Disciple or Pratyekabuddha, but he must stand in all-knowledge. Some Bodhisattvas may turn away from supreme enlightenment because they have failed to resort to these mental activities the consummation of non-extinction, and to this skill in means this consideration of dependent origination.** He is saying just this where he says, [If they do so fail], **they do not know how a Bodhisattva who courses in perfect wisdom should consummate perfect wisdom through the consummation of non-extinction and so on.**



Qualm: In that case, the covering level is annihilated. [In response the Lord] says, **A Bodhisattva who thus surveys conditioned co-production, does certainly not review any dharma that is being produced without a cause because its cause is found on the covering level, nor does he review any dharma as permanent because there is no cause to produce it, stable because what has arisen is not destroyed, eternal because it does not change [884] by appearing and disappearing, nor liable to reversal because it does not reach some other stage, nor does he review any dharma as a doer or a feeler.**

At the time when a Bodhisattva, consummating the perfection of wisdom through consummation of non-extinction, surveys conditioned co-production, at that time he does not review form [and so on, up to], nor does he review any dharma by which he could distinguish between this and other Buddhafields. This, Subhuti, is the perfection of wisdom of the Bodhisattvas, the great beings. Let this be an illumination of the operation of the path of seeing that abandons all grasping at self and dharmas by not taking any dharma, form and so on, as a real basis.<sup>55</sup>

Thus [Bodhisattvas with perfect wisdom] do not view all dharmas. Therefore, those who think extinction is the destruction of a real thing, and describe knowledge of exhaustion [or extinction] as the knowledge “it is extinct” when it is extinguished, and who think a real thing is not produced, and describe knowledge of non-production as the knowledge “it has not been produced” when it is not produced, do not have a knowledge [that is perfect wisdom], because it is devoid of extinction and non-production. So, given the fact that basic nature (in the form of suchness) is ultimately, as a cessation marked by the absence of exhaustion and production of the produced and the unproduced, respectively, unceasing, therefore, for those disputants who settle down on unreal things, what conceptualized form and so on (that has been produced) could be extinguished through the force



of the path of seeing, and what unproduced-dharma class (that has not been produced) could there be? To that extent, none at all. So you should proceed in the knowledge that knowledge of extinction and non-production are just as I have explained. Thus [Maitreya] says,

Given that the basic nature [of things] is unceasing, what class of conceptualization does a so-called path of seeing extinguish, what non-production comes about? [*Ornament* 5.19]

If it is otherwise, given that one would be asserting that truly real dharmas exist, it would be difficult to establish that the Lord has totally eliminated all conceptualization of cankerous and knowledge obscuration. So, practitioners (*yogin*) meditate on the fact there is no self, because it is empty of arising and perishing, and forsake settling on a self. They take as their focus the dependently-originated skandha-[based self] isolated from that [settling, and constituted by] dharmas that arise and perish, and pay attention to the fact that it is simply just mind, and is not there as an external thing, because it is definite that blue and the consciousness of that [blue] are apprehended simultaneously. They think, “it is settling on mind that has yet to forsake grasper-subject aspects that has removed this settling on an external thing, but, in the absence of a grasped object, there is no grasper subject,” so they also shake themselves free of that representation-only marked by a grasper-subject, and determine that just non-dual knowledge alone is real in reality (*bhāvato bhāva*). They meditate that it, too, is dependently originated, illusion-like, and without an own-being, in a form that cannot, in true reality, be conceived of as absolutely existing or not-existing and so on, and, when the force of the meditation is complete, like the knowledge certain people have of precious stones and metals, there arises in them a non-conceptual shining of the intellect free of all erroneous causal signs, illusion-like in its nature, a private,

researched knowledge (*pratyātma-vedyā*) that somehow eliminates [885] knowledge obscuration. Otherwise, momentary dharmas (“holders [of their own identity]”) marked as grasped objects (with knowledge-only for their nature, because, always, like the nature of space that is held (*dhāraṇa*) to be just the absence of materiality, they are held to be incapable of production and elimination) would ultimately exist. If they were to do so, then, the development of the antidote that counteracts them would not do anything to them. So it really is something to be surprised about, that others, in whom mistaken settling down on real things has not stopped, assert mutually exclusive realities, to wit, that the Lord has totally eliminated knowledge obscuration and that dharmas exist. Thus [Maitreya] says,

I am really surprised that others say dharmas “exist” for our Teacher and that obscurations to the knowable are extinguished. [*Ornament* 5.20]

So, in that way, liberation does not arise when you settle down on real things. Hence, without eliminating from (over-negating), or adding to (over-reifying) any dharma, you should be certain that on the covering level this form and so on is a dependent origination, in its actual form in a form without any own-being. You should proceed, therefore, in the knowledge that just like an illusory king who defeats another illusory king, those who see true reality when mistakes have stopped are liberated.<sup>56</sup> Thus [Maitreya] says,

There is nothing to eliminate and nothing to be added. Reality is to be seen as it really is. Those who see reality are liberated. [*Ornament* 5.21]

To teach that Māra gets upset when [Bodhisattvas] meditating on unmistaken true reality, as has been explained, go beyond all opposing side dharmas, [the Lord]

says, **When a Bodhisattva courses in perfect wisdom, Mara the Evil One feels struck with the dart of great sorrow, just as a man does when his mother or father has died and so on. Anticipating the doubt as before with, And why? he says, For the entire world, with its Gods, men and Asuras, cannot gain entry to a Bodhisattva who dwells within the dwelling of perfect wisdom and so on. In conclusion he says, Therefore, then, Subhuti, a Bodhisattva who wants to know full enlightenment should course in perfect wisdom.**

Qualm: Principally, it is the path of seeing that causes great enlightenment, so why does he say, “course in perfect wisdom?” Having anticipated this with, **And why?** to explain in detail the path of seeing that is still the main topic, he says, **For in a Bodhisattva, who courses in perfect wisdom, the perfection of giving arrives at its most perfect development, and so do the perfections of morality, patience, vigour, and concentration.** Having gone into detail about each [perfection], he again also says about them all as a collection, **In him all the six perfections arrive at their most perfect development.** What he means is: Earlier he said “perfection of wisdom” is a word for the six perfections in their fullness, so “the six perfections arrive at their most perfect development” just by coursing in the perfection of wisdom. Here, though, [the Lord] wants to compose (*vivac*) a brief text, so you should understand, by implication, coursing in each of the perfections of giving and so on brings all the six perfections to the final outcome of their development. Thus the *Twenty-five Thousand* says,<sup>57</sup> **“Here, when the Bodhisattva gives gifts, and dedicates them to the knowledge of all modes, a friendly deed of body, voice, and mind is set up towards all beings, it is the perfection of Morality; when they are tolerant of recipients who abuse (*ākrauṣa*) and revile (*pratibhāṣa*) them it is the perfection of Patience; when beggars who abuse and revile them do not make them lose their enthusiasm for giving it is the perfection of Vigour; when they dedicate that gift**



to the knowledge of all modes undistracted by thoughts of the level of a Disciple and Pratyekabuddha it is the perfection of Meditation; and it is the perfection of wisdom when [887] they apply their intelligence (*buddhi-pratyupasthāna*) to the fact that it is illusion, that they are not seeing anything bestowed or taken away while giving gifts." Thus you should explain, in line with the *Sūtra*, from protecting morality, up to, developing wisdom each fully incorporates the six perfections. So this is saying you should know with certainty that the reciprocal incorporation of the six perfections of giving and so on in each of the six perfections (each, giving and so on, in each of them) is here, in the culmination clear realization, the single instant of the path of seeing systematized as the forbearance and knowledge of dharma in suffering that comes forth purified of [the stain of taking] the three circles [of doer, act of doing, and deed to be done as a real basis], and produced with thirty-six aspects. Thus [Maitreya] says,

Here the mutual incorporation of each of these in giving and so on is the single instant of the path of seeing systematized as the forbearance. [*Ornament* 5.22]

[Question: Bodhisattvas] have eliminated such conceptualizations as these before, so why is [the Lord] giving an exposition of their elimination at this stage, when the supreme realization is at the limit of excellence and so on? [Response]: This is not a fault. Earlier masters say the *Noble Unravelling of the Thought Sūtra* (*Ārya-saṃdhi-nirmocana*) and so on say, "[Bodhisattvas] eliminate the confusions (*saṃmoha*) that hinder entry into the extremely subtle secret and the great direct knowledges, and their seed, at the tenth level." Hence they teach that when the culmination clear realization has broken through into the tenth level, they definitely eliminate the aforementioned four object and subject conceptualizations that have those confusions and their residual impressions as their cause. This is because, when the

supreme realization is at the limit of excellence, it exterminates the causes. Elsewhere their elimination is a temporary one.

Intending a teaching to look after beings deficient in intellect, [Maitreya] subdivides each of the conceptualizations that he has taught into nine based on different [conceptual] objects. In order not to displease the sharp-witted he does not over-divide them. You should understand the same holds true for the counteracting side as well.

Here, then, in short, is what he means. The object and subject conceptualizations that he has explained in that way all arise from error. That error is marked by settling down on real things from a time without a beginning. It is eliminated, therefore, by the knowledge of no own-being that stops it, because its objective support and aspect are opposite to it. And when it has eliminated it, how will object conceptualizations and so on that are rooted in it gain a foothold?

[888] When [Bodhisattvas] produce this path of seeing [that is a non-conceptual vision of no own-being], it eliminates the one hundred and eight object and subject conceptualizations (nine for each of the four conceptualizations subdivided based on the Desire, Form, and Formless realms), whereby, through the natural workings of dependent origination, they get to eliminate the one hundred and eight conceptualization-producing cankerous residual impressions that are included with those. [Having done so, having arisen from that non-conceptual meditation], they develop [or meditate on] just that again and again in order to master it. So [the Lord] says, **For in a Bodhisattva, who courses in perfect wisdom, all the varieties of skill in means arrive at their most perfect development** and so on. Practitioners who have reached the path of seeing have no fear of cankerous obscuration and knowledge obscuration, so, having entered on the meditative stabilization called “the Lion’s Sport,” afterwards they contemplate [the twelve links of] dependent origination in direct order (“karmic formations are caused by ignorance” and so on), and in reverse

order (“when birth stops old age and death stop” and so on). You should know this is the skill in means. Thus [Maitreya] says,

Having entered on the “Lion’s Sport” meditative stabilization, this [Bodhisattva] then surveys [the links of] dependent origination in direct and reverse order. [*Ornament* 5.23]

Having set forth the path of seeing in that way, because, if you know the site that locates the abandonments of the opposing side beforehand, it is easier to understand, to explain the path of meditation [or development] that is the site, [the Lord] says, **A Bodhisattva who wants to acquire all the varieties of skill in means should course in perfect wisdom, and develop it.** You should understand that here, “all skill in means” is the path of meditation. It is again systematized as the sequence of nine absorptions; and they again are systematized as the crowning assault absorption.

Therefore this is saying the following: [Bodhisattvas] go, starting from the first concentration [or “trance”], up to the cessation, and then they return, starting from the cessation, down to the first concentration. Thus in two steps, in direct and reverse order, having gone [up] they return [down] through the nine absorptions (marked as the four concentrations, four formless [absorptions], and cessation). Then they again enter into the attainment of the first trance, emerge from that and enter into cessation. They go on in the same way, right up to entering into cessation from the station of neither perception nor nonperception. Then they emerge from that, and, supported by the absorption that comes immediately afterwards, place a consciousness operating in the domain of sense objects [i.e., in the Desire Realm] as their limit, and through skill in means emerge [from that quasi-cessation] and manifest just that uncollected (*asamḥita*) consciousness. They then [again enter into] cessation, and then [again into] uncollected [consciousness]. Then, forsaking one—cessation—[they enter into] the



station of neither perception nor nonperception. Then [they enter into] uncollected [consciousness]. Then, forsaking two, [i.e., cessation and the station of neither perception nor nonperception, they enter into] the station of nothing whatever, then [again into] uncollected [consciousness]. They do that up until they forsake eight and enter into the first concentration, [emerge from that and enter into] uncollected [consciousness]. Thus the crowning assault absorption is incomparable (*atulya-gā*) because it goes (*gacchati*) in dissimilar (*visadṛśa*) ways forsaking one [concentration] and so on up until cessation. So “[a Bodhisattva] who wants to acquire” [this absorption] that is marked by mastery on the path of meditation, the nature of which is “all the varieties of skill in means should course in perfect wisdom.” [889] Thus [Maitreya] says,

Having made the unabsorbed consciousness included in (*āpta*) the Desire [Realm] the lower point of departure, and gone and returned in the nine meditative and cessation absorptions in two ways, surmounting one, two, three, four, five, six, seven, and eight [levels, Bodhisattvas] yet [enter into] the crowning assault absorption that goes on incomparably (*atulya-gā*) until (*ā*) cessation. [*Ornament* 5.24-25]

There is no room for doubt about this because of the statement in the *Twenty-five Thousand* [*Large Sutra* 464-465] that says, in detail, about just this topic, **Here, Subhuti, the Bodhisattva detached from sense pleasures, detached from evil and unwholesome dharmas, dwells in the attainment of the first trance, which is with thought adjusted and discursive, born of detachment, full of rapture and ease, and so on.**

But surely [*Treasury of Knowledge* 8.18-19] says, “Having gone [up] and come [down] a combined set of eight levels in two [defiled and undefiled] ways, the crowning (*vyutkāntaka*) meditative absorption [is when the practitioner] surmounts one, [i.e., misses out a level in between] and

goes on to a third of a differing [defiled or undefiled] class.” Since it says that, why is the crowning assault absorption like this? [Response]: There is no fault. Is a crow the same thing as a rice-pudding?<sup>58</sup> This has a point of departure that is quite different from that. Hence the [Bodhisattva’s] path of meditation has its distinctive superiority, because of the immense cause of the path of meditation of Bodhisattvas who have such skillful means, who go on serving infinite Buddhas for hundreds of thousands of *niyutas* of *koṭīs* of incalculable eons.

[890] Because [Bodhisattvas] should turn their consideration to the path of meditation based on recollecting the Tathāgatas, [the Lord] says, [891] **At the time when a Bodhisattva courses in perfect wisdom, and aspires for [or produces] (*abhinihṛ*) it, he should bring to mind not only the Buddhas and Lords who reside in countless world systems, but also their all-knowledge which has come forth from the perfection of wisdom. He should then produce the thought that ‘also I shall reach those dharmas which those Buddhas and Lords have reached!’ For a day for the duration of a single day, or even down to the time taken up by a finger snap (that is the meaning), should a Bodhisattva, who courses in perfect wisdom, raise such thoughts and produce them.**

To elucidate the many and various benefits that come from familiarity with the path of meditation he says, **But a Bodhisattva who would even for one day, or even for the duration of a finger snap, aspire for this perfection of wisdom produce the path of meditation would beget more merit than a Bodhisattva who leans on a basis, and for countless aeons gives gifts. Such a Bodhisattva will stand in irreversibility. A Bodhisattva who courses in perfect wisdom and who, even for one day, or even for the duration of a finger snap, raises such thoughts, has, we know, been brought to mind by the Tathagatas. How much more so one who daily pursues such thoughts. He again describes its benefits in a question-response sequence**

concerning conveyance (*gati*), [i.e., forms of life] with, **What conveyance** what sort of destiny **would one expect a Bodhisattva to have** whom the Tathagatas have brought to mind? **No other conveyance except full enlightenment can be expected of him**, i.e., full enlightenment is their conveyance. **He cannot possibly be reborn in the states of woe. One must expect that he will be reborn in heaven, and that even there he will not be without the Tathagatas, and will mature beings. These also are the qualities that bring forth great merit and advantages being brought to mind by the Tathāgatas and so on of a Bodhisattva who courses in perfect wisdom.**

The twenty-eighth, Avakīrṇa-kusuma Chapter, of the  
*Light for the Ornament for Clear Realizations: A  
 Commentary on the Perfection of Wisdom*



*Ornament* CHAPTER FIVE,  
*Light* CHAPTER TWENTY-NINE:

*Approach*

[893] Having thus set forth the path of meditation, [the Lord] teaches about opposing and counteracting sides to explain the four types of object and subject conceptualization that have to be eliminated there. So, to open up the discussion, he says, **Furthermore, Subhuti, a Bodhisattva should approach the perfection of wisdom as follows.**

There, the first grasped-object conceptualization is divided into nine based on objects.

About the first conceptualization he says, **A Bodhisattva should approach the perfection of wisdom through non-attachment to all dharmas.** To eliminate the conceptualization of a brief [explanation of] dharmas, [Bodhisattvas] should cultivate the path of meditation through not settling down on any dharma. (Understand “perfection of wisdom” to mean “path of meditation” in the following parts of this section on conceptualization as well.)

About the second conceptualization he says, **through the non-differentiatedness of all dharmas.** To eliminate the conceptualization of a detailed [explanation of] dharmas, [Bodhisattvas should meditate on them] as having one form, because in the form of the Dharma Element they cannot be differentiated.

About the third conceptualization he says, **from the fact that all dharmas cannot possibly come about.** To eliminate the conceptualization of the absence of Buddhas acting as lord, [Bodhisattvas should meditate] on the fact that in true reality all dharmas are not produced.

About the fourth conceptualization he says, **from the fact that all dharmas are similarly unaffected by change.** [894] To eliminate the conceptualization of the absence of the good qualities of the path of preparation, [Bodhisattvas should meditate] on the fact that, as the Dharma Element, all dharmas are equally unaffected by change.

About the fifth conceptualization he says, **through learning from wisdom that all dharmas are representation devoid of a self.** To eliminate the conceptualization of the absence of the good qualities of the path of seeing, [Bodhisattvas should meditate] through understanding with wisdom that all dharmas, selfless in form, are in the form of non-representation (*avijñapti*).

About the sixth conceptualization he says, [Bodhisattvas should meditate] **through the conviction (*iti*) that 'all talk about dharmas consists in mere words, mere conventional expression.'** To eliminate the conceptualization of the absence of the good qualities of the path of meditation, [Bodhisattvas should meditate] on the fact that all dharmas are just inner [mental] talk and outer [verbal] talk finding expression on the covering level. Still, some settle down on outer talk, so [the Lord] says, **but the conventional expression does not refer to anything real, it is not derived from anything real, nor is itself anything real.**

About the seventh conceptualization he says, **all dharmas lie outside conventional expression and discourse.** To eliminate the conceptualization of the path of preparation, [Bodhisattvas should meditate] on the fact that all dharmas are like illusions. Because **they have not been conventionally expressed or uttered** you cannot express them through knowledge [arisen] from listening and thinking, and through ordinary and extraordinary knowledge, respectively.

About the eighth conceptualization he says, **from the unlimitedness of all dharmas.** To eliminate the conceptualization of the path of seeing, [Bodhisattvas should meditate] on the fact that all dharmas are, [895] in the form of the

Dharma Element, unlimited. To elucidate just that he says, **from the unlimitedness of form, etc.**

About the ninth conceptualization he says, **from the signlessness of all dharmas.** To eliminate the conceptualization of the path of meditation [Bodhisattvas should meditate] on the fact that all dharmas are signless because they are empty.

Let this be saying the following: Bodhisattvas have to eliminate these following nine types of the first object conceptualization governed by the side of entering into (*pravṛtti*) [saṃsāra] during the preparation stage of the path of meditation: the conviction (*iti*) “I have to enter into a brief explanation of dharmas (to benefit beings who delight in a brief explanation), a detailed explanation of dharmas (out of affection for beings who delight in a detailed explanation), a state unassisted by the Buddhas acting as lord (because of not putting into practice the topics as they have set them forth), the absence of the good qualities of the path of preparation (because origination has stopped), the absence of the good qualities of the path of seeing (because it is devoid of perfect origination),<sup>59</sup> the absence of the good qualities of the path of meditation (because there is no future), the path of preparation for nirvāṇa (quiet calm and so on), the path of seeing (the consummation of emptiness and so on), and the path of meditation (that is like an illusion). Thus [Maitreya] explains them negatively, by teaching the stages of the side that counteracts each one of them. Thus he says,

One that has forms of practice for its object is this object conceptualization [of practice explained] in brief, and in detail, that is unassisted by the Buddhas acting as their lord, that is the absence of good qualities in the three periods of time, and the threefold path to definite goodness, [i.e., enlightenment]. [*Ornament* 5.26-27ab]

Having given an exposition of the first object conceptualization, there has to be an explanation of the second set



of nine, so, about the first conceptualization [the Lord] says, **A Bodhisattva should approach the perfection of wisdom by penetration into all dharmas.** To eliminate the conceptualization of the non-production of the thought of enlightenment, [Bodhisattvas should approach] through realizing all dharmas in the form of the Dharma Element.

About the second conceptualization he says, **From the fact that all dharmas are perfectly pure in their original nature.** [896] To eliminate the conceptualization of not paying attention to the terrace of enlightenment, [Bodhisattvas should approach] through the cognition of all dharmas having an own-being that is pure.

About the third conceptualization he says, **From the fact that all dharmas are beyond words.** To eliminate the conceptualization of not paying attention to the Listener vehicle, [Bodhisattvas should meditate] on the fact that all dharmas pass beyond the content of statements.

About the fourth conceptualization he says, **Because all the different kinds of forsaking are really equal, since all dharmas have never been stopped.** To eliminate the conceptualization of not paying attention to the Pratyekabuddha vehicle, [Bodhisattvas should meditate] on the fact that all dharmas are equally forsaken because they are not produced and hence have not stopped.

About the fifth conceptualization he says, **Because Suchness is everywhere the same, since all dharmas have already attained Nirvana.** To eliminate the conceptualization of not paying attention to perfect, full enlightenment, [Bodhisattvas should approach] through realizing nirvāṇa because the suchness of all dharmas is everywhere the same.

About the sixth conceptualization he says, **In the conviction 'all dharmas do not come, nor do they go'** and so on. To eliminate the conceptualization of meditation [or development, they should meditate] on the fact that, because past and the future periods of time do not exist, all dharmas **do not come, nor do they go**, respectively, and hence existing dharmas are not **generated** have not been

produced in the present, because, like the Dharma Element, they are **absolutely** unproduced.

About the seventh conceptualization he says, **because he observes neither himself nor others**. To eliminate the conceptualization of non-meditation [they should meditate] on the fact neither self nor other can be apprehended.

[897] About the eighth conceptualization he says, **in the conviction that ‘all dharmas’** and so on. To eliminate the conceptualization of neither meditation nor non-meditation, [they should meditate on the fact that all dharmas] **are holy** (because they do not have the faults of production and so on) **Arhats** (because they are worthy (*arh*) to be meditated on), because, like illusions, they are **perfectly pure in their original nature** pure in their own-being.

About the ninth conceptualization he says, **in the conviction that ‘all dharmas have put down their burden, because no burden had ever been put upon them.’** To eliminate the conceptualization of the goal not as it really is (*ayathā*), [they should meditate] that they have put down their burden because cankerous obscurations and obscurations to knowledge do not exist.

Let this be saying the following: Bodhisattvas have to eliminate these following nine types of the second object conceptualization, governed by the stopping side, during the stage when the minds and mental factors of the path of meditation are operating (*pravṛtti*), because they have been ruined by settling down on them as [truly] existent and so on. These are the conviction (*iti*) “I have to stop not producing the thought of enlightenment (because of not having spiritual friends and so on), not paying attention to the terrace of enlightenment (because of not having special merit that comes from taking the Buddha as objective support), paying attention to the Listener vehicle (because of being in that lineage), actualizing the Pratyekabuddha vehicle (because of being in that lineage), not paying attention to full enlightenment (because of being bereft of the practice of the Perfection of Wisdom), meditating (when anything is taken

as a basis), not meditating (when free of a basis), neither meditating nor not meditating (when neither taking anything as a basis, nor not taking anything as a basis), and the goal not as it really is (because of settling down in a mistake). Thus [Maitreya] explains them negatively, by teaching the stages of the side that counteracts each one of them. Thus he says,

They assert that the second [set of conceptualizations] has the operation of minds and mental factors for its object. You should know the second conceptualization on the path of meditation is of not producing the thought, not paying attention to the terrace of enlightenment, paying attention to the Hīnayānas, not paying attention to full enlightenment, meditating, not meditating, the opposite of those, and of the goal not as it really is. [*Ornament* 5.27cd-29]

[898] Having given an exposition of the second object conceptualization there has to be an explanation of the first set of nine subject conceptualizations, so, about the first conceptualization, [the Lord] says, **From the fact that all dharmas have neither place nor locality.** To remove the conceptualization of a nominal (*prajñapti*) being, [they should meditate] on the fact that, because all dharmas have, in their original nature, the Dharma Element as own-being, they are isolated from a shared or specific place. To elucidate just that, anticipating the doubt with, **And why?** he says, **For form, etc. is without place and locality, in accordance with the own-being of its original nature,** i.e., its own-being is isolated from from a shared or specific place, because emptiness is its original nature.

About the second conceptualization he says, **Because he is exhilarated by the cessation of all dharmas.** To remove the conceptualization of nominal dharmas, [they should meditate] on the fact that the cessation of all dharmas gives delight because it is the womb for the good qualities caused by emptiness and great compassion.



About the third conceptualization he says, **Because he neither delights nor does not delight.**<sup>60</sup> To remove the conceptualization of non-emptiness [they should meditate] on the fact that they are not joined to settling down on, or not settling down on, all dharmas that are like an illusion.

About the fourth conceptualization he says, **Because he becomes neither impassioned nor dispassionate.** To remove the conceptualization of attachment, [they should meditate] on the fact that all dharmas are isolated from attachment and non-attachment because they have as their own-being the Dharma Element. To talk about just that, anticipating the doubt with, **And why?** he says, **For form, etc., in their true reality** (you should view the word *sa-tattva* as an exact synonym of *tattva* “true reality”), **in their own-being, do not become either impassioned or dispassioned.**

About the fifth conceptualization he says, **In the conviction that the original nature is perfectly pure.** [899] To remove the conceptualization of the discernment (*pravicaya*) of dharmas, [they should meditate] on the fact that all dharmas, [free from both attachment and non-attachment],<sup>61</sup> are perfectly pure because they are, in their own-being, unproduced.

About the sixth conceptualization he says, **In the conviction that ‘all dharmas are non-attached, free from both attachment and non-attachment.** To remove the conceptualization of the exposition of bases, [they should meditate] on the fact that “all dharmas are non-attached” because they are “free from both attachment and non-attachment” that are like an illusion.

About the seventh conceptualization he says, **In the conviction that ‘all dharmas are essentially enlightenment, because they are all equally understood by the Buddha-cognition.’** To remove the conceptualization of going forth in the three vehicles, [they should meditate] on the fact that all dharmas have enlightenment for their own-being because the Buddha-cognition understands “there is no dharma over and above the Dharma Element.”

About the eighth conceptualization he says, **From the emptiness, Signlessness and Wishlessness of all dharmas.** To remove the conceptualization of impure donations, [they should meditate] on the fact that all dharmas are in their own-being the three doors to liberation.

About the ninth conceptualization he says, **In the conviction that 'all dharmas are essentially a healing medicine, because they are controlled by friendliness.'** To remove the conceptualization of a disturbance of practice, [they should meditate] on the fact that all dharmas are in the nature of a healing medicine, in the form of love that calms anger and so on.

This is saying the following: Bodhisattvas have to eliminate these following nine types of the first subject conceptualization governed by the side of the materially existing person, during the preparation stage of the path of meditation: of the materially existing grasper-self of a nominal being (because a materially existing being is not tenable), of nominal dharmas (because they are mere appearances), of non-emptiness (because the dharmas of the knowledge of all aspects and so on are omnipresent), of attachment to dharmas (because settling down on them has not been eliminated in absolutely all respects), of discernment of dharmas (in the sense of understanding their absence of an own-being), of an exposition (*uddeśa*) of bases (because they do not stand as a motivating aim (*samuddeśa*),<sup>62</sup> of going forth in the three vehicles (because they apprehend form and so on), of impure donations (because they have not made perfect progress), and of a disturbance of practice [900] (because they practice while apprehending giving and so on). Thus [Maitreya] explains them negatively, by teaching the stages of the side that counteracts each one of them. Thus he says,

You should know the first subject [conceptualization] has within its range a nominal being, nominal dharmas and non-emptiness, it is in the form of attachment and discernment

[of dharmas], and is proclaimed in respect of [the exposition of] bases, the three vehicles, impure donation, and a disturbance of practice. [*Ornament* 5.30-31]

Having given an exposition of the first subject conceptualization there has to be an explanation of the second set of nine grasper-subject conceptualizations, so, about the first conceptualization, [the Lord] says, **Bodhisattvas should approach the perfection of wisdom in the conviction that 'all dharmas are dwellers in friendliness, dwellers in compassion'** and so on. To remove the obscuring conceptualization that is confusion about the knowledge of all aspects, [they should meditate] on the fact that all dharmas have the four supreme religious dwellings (*brahma-vihāra*) for their own-being.

About the second conceptualization he says, **In the conviction that 'all dharmas are identified with the supreme universal spirit (*brahma-bhūta*), because faults do not arise, because all faults remain unproduced.'** To remove the obscuring conceptualization that is confusion about the knowledge of paths, [they should meditate] on the fact that all dharmas are identical with nirvāṇa and hence all faults are without a cause and do not arise.

About the third conceptualization he says, **In the conviction that 'all dharmas are neither hopeful nor hostile.'** To remove the obscuring conceptualization that is confusion about all-knowledge, [they should meditate] on the fact that all dharmas are devoid of yearning and hostility.

[901] About the fourth conceptualization he says, **One should approach the boundlessness of the perfection of wisdom through the boundlessness of the ocean.** To remove the obscuring conceptualization that is confusion about the path to universal peace, [they should meditate] on the fact that all dharmas are equal to a boundless ocean insofar as they cause the jewel qualities [of a Buddha]—the ten powers and so on.



About the fifth conceptualization he says, **through the boundlessness of the firmament.** To remove the obscuring conceptualization that is confusion about obscuring the conjunction with, and disjunction from suchness and so on, [they should meditate] on the fact that all dharmas are equal to space that is “boundless” insofar as they are empty.

About the sixth conceptualization he says, **The multi-coloured brilliance of the perfection of wisdom should be approached through the multi-coloured brilliance of Meru.** To remove the obscuring conceptualization that is confusion about the absence of the state of sameness, [they should meditate] on the fact that all dharmas are equal to Meru in multi-coloured brilliance, insofar as they remain undisturbed by anything unwanted that befalls them.

About the seventh conceptualization he says, **One should approach the boundlessness of the perfection of wisdom through the boundlessness of form, etc.** To remove the obscuring conceptualization that is confusion about suffering and so on, [they should meditate] on form and so on as boundless because they have the Dharma Element for their own-being.

About the eighth conceptualization he says, **through the boundless illumination shed by the circle of the sun’s rays.** To remove the obscuring conceptualization that is confusion about the essential nature of the cankers, [they should meditate] on the fact that all dharmas equally produce rays from a circle of the sun, because, in their essential original nature, they are transparently luminous, hence [they should be known through the analogy of] “boundless illumination shed by the circle of the sun’s rays.”

[902] About the ninth conceptualization he says, **from the boundlessness of all sounds.** To remove the obscuring conceptualization that is confusion about the absence of duality, **one should approach the perfection of wisdom** from the fact that all dharmas are equal to the boundlessness of all sounds, because they have mere names for their own-being.

This is saying: During the stage when the minds and mental factors of the path of meditation are operating, Bodhisattvas have to eliminate these following nine types of the second subject conceptualization, governed by the side of the nominally existing person that, as an object, is the representation of a being, and the mere appearance that is the cause for positing it as that. These are the obscuring confusion about the knowledge of all aspects (because they do not comprehend the knowledge of all aspects), obscuring confusion about the knowledge of the path (because they do not comprehend the knowledge of paths), confusion about all-knowledge (because they do not comprehend the knowledge of all bases), confusion about the path to universal peace (because they do not comprehend the Perfection of Wisdom), confusion about conjunction with, and disjunction from suchness and so on (because they do not comprehend the suchness of form and so on they should know), confusion about the absence of the state of sameness (because they do not comprehend who Māra and so on really are), confusion about suffering and the other [noble] truths (because they take the words at their surface value), confusion about the essential nature of cankers (because they do not comprehend the own-being of desire and so on), and confusion about the absence of duality (because they do not comprehend the mark of object and subject). Thus [Maitreya] explains them negatively, by teaching the stages of the side that counteracts each one of them. Thus he says,

The other nine [conceptualizations] connected with the path of meditation have as an object a nominal being, and are the side opposite [to the path of meditation] that destroys them. They assert that the last conceptualization is confusion appropriate (*yathāsvam*) to the three obscurations of the three all-knowledges, about the path of peace, conjunction and disjunction from suchness and so on, the absence of the state of sameness, suffering and so on, the essential nature of cankers, and about the absence of duality. [*Ornament* 5.32-34]

Having given an exposition of such an opposing side, and the side that counteracts it on the aforementioned path of meditation, [the Lord, having in mind] “When just that realization eliminates the four conceptualizations there are all the troves of good qualities,” says, **One should approach the perfection of wisdom from the boundlessness of the final achievement of a Buddha.**

This is saying: “All the troves of good qualities” included in the three vehicles, dictated by compassion, [903] expert in producing “complete happiness in the world” are based on the Bodhisattva on the path of meditation who is radiant with the supreme, final results, in the sense that they come totally (*sarvathā*) face-to-face (*abhimukhi*), like rivers and the sea. [They are there] when habituation to the path of meditation “has ended these” four types of conceptualizations that are harming “plagues, like” taking ecstatic “gasps” when a blockage is gone. Thus [Maitreya] says,

With the end of these plagues, like gasps after holding your breath for a long time, troves of good qualities establishing complete happiness in the world, like rivers and the sea coming totally together (*sarvābhisāra*),<sup>63</sup> lodge in that great being who is the store of the desired results. [*Ornament* 5.35-36]

The uninterrupted meditative concentration comes after the path of meditation, so about the uninterrupted meditative stabilization [the Lord] says, **One should approach the perfection of wisdom from the boundlessness of the equipment of the whole world of beings with merit and cognition.**

This is saying: **One should** meditate on **the perfection of wisdom**—“the uninterrupted meditative stabilization,” the meditative stabilization that “comes just before reaching,” immediately precedes, i.e., is contiguous with the “Buddhahood” that is “the knowledge of all aspects” (the state of a Buddha). Just it has **the equipment of the whole**



**world of beings with merit and cognition** so it is exceptional and hence **boundless**. It produces “greater merit,” superior to that merit someone produces when, for example, they establish beings in a great trichiliocosm of world systems on the Listener and Pratyekabuddha paths, and in the fixed state of a Bodhisattva. Thus [Maitreya] says,

[The *Sūtra*] compares the good [that comes when Bodhisattvas] have established a trichiliocosm of people in the wealth of Trainee and Rhinoceros-[like Pratyekabuddha] realization, and in [all the stages of the Mahāyāna up to] the fixed state of a Bodhisattva, with the great merit of the uninterrupted meditative stabilization that comes just before reaching the Buddhahood that is the knowledge of all aspects. [*Ornament* 5.37-38]

The objective support condition of this uninterrupted [meditative stabilization] is all dharmas; its dominant condition is mindful recollection. You should know by implication that its aspect is calm in its essential nature, otherwise it could not be the uninterrupted meditative stabilization realization. Thus [Maitreya] says, [904]

It asserts that non-existence (*abhāva*) is its objective support [condition], mindfulness (*smṛti*) its dominant [condition], and the state of calm its aspect. [*Ornament* 5.39ac]

Now “here” in this contextually appropriate place, [the Lord] has to give a description of the wrong opinions of “those” ignorant of the skillful means that are difficult to fathom, “who give voice” to wrong opinions in “a litany of disputes” that unfold by way of various arguments, one entailing the other, in a line. So, about the first wrong opinion he says, **One should approach the perfection of wisdom from the boundlessness of the element of earth**. This is to remove the wrong opinion about an objective support being

tenable as the “non-existence” of “everything up to the unconditioned element.” He means on the covering level, like an illusion, all dharmas equal to the earth as the location of all good qualities, are its objective support, so [Bodhisattvas] “should approach” the uninterrupted meditative stabilization “from the boundlessness of the element of earth.”

You should understand that “perfection of wisdom” means “uninterrupted meditative stabilization” in the following parts of this section as well.

To remove the second wrong opinion about the own-being of the objective support that is totally without any essential nature, he says, **from the boundlessness of the element of water.** All dharmas, equal to water insofar as they are pure in their essential nature, are established to be its objective support, so, similarly, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the element of water.”

Wanting to remove the third wrong opinion about knowledge of the knowledge of all aspects that does not apprehend non-existence and existence, he says, **from the boundlessness of the element of fire.** All dharmas, equal to fire insofar as they are luminously transparent in their essential nature, are in the form of the knowledge of the knowledge of all aspects, so, as before, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the element of fire.”

To remove the fourth wrong opinion about the two ultimate and covering level truths that are in their own-being suchness, [i.e., that describe the way things are], he says, **one should approach the perfection of wisdom from the boundlessness of the element of wind.** All dharmas, equal to wind that operates without staying in one place, are ascertained, on the covering level, to be in the form of two truths, so [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the element of wind.”

To remove the fifth wrong opinion about practice (*prayoga*) that does not apprehend giving and so on he says, **one should approach the perfection of wisdom from the boundlessness of the element of space.** All dharmas, equal to space insofar as they have a nominal existence, are ascertained to be, in their own-being, practice, so as before [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the element of space.”

Wanting to remove the sixth wrong opinion about the Buddha (“Awakened One”) Jewel in the absence of anything to which [Bodhisattvas] awaken, he says, **one should approach the perfection of wisdom from the boundlessness of the element of consciousness.** [905] All dharmas, equal to consciousness insofar as they exist as representation-only, are in the form of the Tathāgata, so, similarly, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the element of consciousness.”

Thus [the *Eight Thousand*] says [about these wrong opinions], “from the boundlessness of the elements of water, fire, air” and so on.

About the seventh wrong opinion he says, **One should approach the unlimitedness** and so on. To remove the wrong opinion about the Dharma Jewel that is “a mere word,” [Bodhisattvas “should approach” the uninterrupted meditative stabilization] **from the unlimitedness of the collection of wholesome and unwholesome dharmas** because all dharmas that are not produced in true reality, and therefore devoid of the collection of wholesome and unwholesome dharmas, are, on the covering level, established to be in the form of the Dharma.

About the eighth wrong opinion he says, **from the unlimitedness of the collection of all dharmas.** To remove the wrong opinion about the Saṅgha Jewel that has stopped taking form and so on as an objective support, as before, [Bodhisattvas “should approach” the uninterrupted



meditative stabilization] “from the unlimitedness of the collection of all dharmas,” because all dharmas that are like illusions, and therefore devoid of the collection of dharmas, are in the form of the Saṅgha.

About the ninth wrong opinion he says, **One should approach the boundlessness** and so on. Wanting to remove the wrong opinion about skillful means that does not apprehend giving and so on, similarly, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] **through the acquisition of the boundlessness of the concentration on all dharmas.** This is because all dharmas, in the form of the Dharma Element, are equally “the boundlessness of the concentration on all dharmas,” and hence there is the presence of skillful means.

About the tenth wrong opinion he says, **from the boundlessness of all Buddha-dharmas.** To remove the wrong opinion about the Tathāgata’s clear realization, [where the *Twenty-five Thousand*] negates the realization of form that exists, does not exist, and both, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of all Buddha-dharmas.” This is because all dharmas that are, in the form of suchness, Buddha-dharmas, are, on the yogic covering level, [906] at the stage of the Tathāgata’s clear realization.

About the eleventh wrong opinion he says, **from the boundlessness of all dharmas.** Wanting to remove the wrong opinion about the error of permanence and so on, insofar as elaboration [or “delay”] (*prapañca*) projects permanence and so on, as before, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of all dharmas.” This is because all dharmas that, in the form of the true nature of dharmas, have the boundless true nature of dharmas for their essential nature, are without the error of projected permanence and so on.

About the twelfth wrong opinion he says, **from the boundlessness of emptiness.** To remove the wrong opinion

about the path, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of emptiness,” because all illusion-like dharmas are qualified by “the boundlessness of emptiness,” and hence, in true reality, are not realized.

About the two, thirteenth and fourteenth, wrong opinions he says, **from the boundlessness of thought and its constituents**, [or, mind and mental factors] (*citta-caitasika*). To remove wrong opinions about opposing and counteracting sides that are not forsaken and not appropriated, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of mind and mental factors,” because, on the covering level, there is no projection of opposing or counteracting side onto any dharma, because, as reflections arising through ignorance, they are the boundlessness of minds and mental factors.

About the fifteenth wrong opinion he says, **from the boundlessness of thought and actions**, [or, the workings of the mind] (*citta-carita*). Wanting to remove the wrong opinion about the mark of dharmas (because there is no dharma-possessor), similarly, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] “from the boundlessness of the workings of the mind,” because all dharmas, that have as their mark the arising of the workings of the mind, since they are topics established only in connection with appearances, are not marked by a firm stand.

[907] About the sixteenth wrong opinion he says, **One should approach the measurelessness of the perfection of wisdom** and so on. To remove the wrong opinion about meditation (because it is not tenable that it has its own unique and shared mark), as before, [Bodhisattvas “should approach” the uninterrupted meditative stabilization] **from the measurelessness of wholesome and unwholesome dharmas**. This is because you cannot apprehend all dharmas in the form of the reality limit as being wholesome and unwholesome dharmas, and hence there is no meditation on them.

Even though the subdivisions of wrong opinions based on different objects are infinite, still, wanting to remove the wrong opinions of trainees in the vicinity, [the *Sūtra* gives] just the mutually contradictory wrong opinions as they have been explained, that are sixteen (with the aforementioned objects) based on the knowledge of all aspects; and are suspect because it is impossible to put the meanings they voice<sup>64</sup> into a successful practice. They are the wrong opinions of all those disputants who do not know a Bodhisattva's skillful means. You should understand that Bodhisattvas who long for the good must remove them with skillful means based on both [ultimate and covering level] truths, as appropriate, and, having become totally and perfectly certain, must realize the uninterrupted meditative stabilization. Thus [Maitreya] says,

Here those who give voice to a litany of disputes assert six and ten wrong opinions based on the knowledge of all aspects, saying an objective support is tenable, its own-being has been ascertained, [and opinions about] knowledge of the knowledge of all aspects, the ultimate and covering level, practice, the Triple Gem, the Sage's skillful means and realization, error, possessing a path, counteracting and opposing sides, a mark, and meditation. [*Ornament* 5.39d-42]

That completes the fifth, Culmination Clear Realization  
Chapter of the *Light for the Ornament of the*  
Clear Realizations, *an Explanation of*  
*the Perfection of Wisdom.*



## CHAPTER SIX

### *Serial Clear Realization*

[908] [Bodhisattvas] who have attained culmination clear realization take each of the topics they have realized, in brief and in detail, in a series and cultivate them in order to make them stable,<sup>65</sup> so [the Lord] says about serial clear realization, **One should approach the resounding declarations of the perfection of wisdom through the roaring of the lion.** This is saying “[the Lord] asserts that serial activity is” a realization in [the form of] the six perfections of “giving” and so on that come forth, complete in all aspects, purified of [the stain of taking] the three circles [of doer, act of doing, and deed to be done as a real basis],<sup>66</sup> perfectly establishing the ten levels. [He also asserts it is a realization] in [the form of the four] applications of “mindfulness” and so on, the aspects of the seven branches of enlightenment, and the branches of the eightfold noble path that, ultimately, are marked by non-mindfulness—mindfulness of the three types of “Buddha” (“states of awakening”) that illuminate the aids to penetration, path of seeing, and path of meditation, respectively; in exactly the same way, mindfulness of wholesome, unwholesome, and neutral dharmas; as before, mindfulness of the assembly of irreversible noble Bodhisattvas; and in exactly the same way, mindfulness of morality, giving away, and the gods. [He also asserts] it is an understanding that all “dharmas,” form and so on, “have non-existence for their own-being.” It is with this in mind that **one should approach** the serial clear realization of all dharmas **through the roaring of the lion**, i.e., similar to the voice of a lion in that the meaning is set forth unmistakably.

Thus [Maitreya] says,

[The Lord] asserts that serial activity is giving, up to, wisdom and the mindfulnesses of the Buddha and so on, [and the understanding that] dharmas have non-existence (*abhāva*) for their own-being (*sva-bhāva*). [*Ornament* 6.1]

That completes the sixth, Serial Clear Realization  
Chapter of the *Light for the Ornament of the*  
Clear Realizations, *an Explanation of*  
*the Perfection of Wisdom.*

## CHAPTER SEVEN

### *Single Instant Clear Realization*

[909] [Bodhisattvas] who have meditated on the serial clear realization realize those same [dharmas] in one single instant in order to become completely familiar with just them.<sup>67</sup> So, [the Lord] says about single instant full awakening, **One should approach** and so on. The meaning of this part is that **all dharmas** form and so on cannot be shaken and made into something else for [Bodhisattvas to have] an awakening [to them] in a single instant, hence they should approach **the fact that the perfection of wisdom cannot be shaken from the fact that all dharmas cannot be shaken.**

Still, [*Ornament* 1.16cd] explains the complete topic as “single instant full awakening with four marks.”

To start with the first [of these four marks], it is axiomatic, [as Āryadeva says, that] “one thing has the nature of all things, and all things have the nature of one thing. Those who see one thing in true reality see all things in true reality.”<sup>68</sup> Based on this, not only is one [dharma] incorporated into many, but a Bodhisattva has an understanding that incorporates the dharmas “without outflows” that are [its] supports (giving and so on, up to, the eighty minor marks) in a single instant of knowledge. This knowledge of giving, etc., is free from mistaken grasping at giving, etc., as individually determined bases. The first full awakening in a single-instant, therefore, is marked by all non-matured dharmas without outflows [known] in a single instant. Thus [Maitreya] says,



One should know the Sage's full awakening in a single instant from the incorporation of all [dharmas] without outflows in each of the perfections of giving and so on. [Ornament 7.1]

[Qualm]: How, given that the meditation takes one dharma without outflows as objective support, can it take hold of all dharmas without outflows? Let me explain. "Just as the whole water wheel moves at once" in one turn because of its designer's earlier craftsmanship, "when someone sets even one paddle in" forward "motion, so too" a single apprehending "knowledge" without outflows, because of the propulsive force of earlier prayers and the enabling Dharma Element, comes face to face "in" just "a single instant" with all [dharmas] of the same type because of the force of the connection between cause and effect. Thus [Maitreya] says,

Just as the whole water wheel moves at once when someone sets even one [910] paddle in motion, so too knowledge in a single instant. [Ornament 7.2]

After that, when, because Bodhisattvas have cultivated the antidote and removed the entire opposing side, "the maturation (true nature of dharmas) state that is bright" in its nature "is born," like the light of a harvest moon free of all spots, they have a knowledge "perfection of wisdom" that has awakened "in" just "a single instant" to all dharmas without outflows in the state of maturation. The second full awakening in a single-instant, therefore, is marked by all dharmas without outflows in the maturation (true nature of dharmas) state [known] in a single instant. Thus [Maitreya] says,

When the perfection of wisdom that arises from the maturation (true nature of dharmas) of all bright [dharmas] is born, there is knowledge in a single instant. [Ornament 7.3]

After that, they experience and realize the two accumulations because of their earlier habituation to all “dharmas” as “dream-like.” At that stage, “having stood in” all “dharmas” the five appropriating skandhas and so on that have a dream-[like] nature, through the practice of the six perfections of “giving and so on” that determines what giving and so on actually are (*rūpa*), they know in just “a single instant” that all “dharmas” in the form of defilement and purification “have no mark.” The third full awakening in a single-instant, therefore, is marked by all dharmas without marks [known] in a single instant. Thus [Maitreya] says,

“Having stood” in dream-like dharmas, [Bodhisattvas] who “course” in giving and so on find, with a single instant [of knowledge], that dharmas have no marks. [*Ornament 7.4*]

After that, through long, unbroken habituation to the elimination of dualistic appearance, it becomes a natural part of themselves, and Bodhisattvas eradicate the residual impressions left by dualistic appearance. When they “do not view” as subject and object—where the “dream” is the object and the experiencer of the dream the subject—they then “see” in just “a single instant” all dharmas qualified in that way, “the non-dual true reality of dharmas.” The fourth full awakening in a single-instant, therefore, is marked by all dharmas without outflows marked by non-duality [known] in a single instant. Thus [Maitreya] says,

One does not view a dream and the experience (*darśana*) of it dualistically. Similarly, [Bodhisattvas] see with a single instant [of knowledge] the non-dual true reality of dharmas. [*Ornament 7.5*]

[911] Some say full awakening in a single instant is differentiated into cause and effect, respectively. They say [Maitreya] teaches [that Bodhisattvas have] two full

awakenings in a single instant to all dharmas without outflows at the non-matured, and matured, true nature of dharmas stage. [They say] he explains a third single instant clear realization of all dharmas without marks in order that [Bodhisattvas] will understand that all dharmas have a dream-like nature, because at that special stage of realization the true nature of dharmas is of one taste, and therefore undivided. He teaches [a fourth] realization of all dharmas marked by non-duality in a single instant in order that they will come to know non-duality, because, even during the dreaming state, you cannot get at a subject and object in true reality. Thus [at *Ornament* 1.16] he says practitioners should also know four types of single instant clear realization through their marks.

Others, however, think that even though he has somehow presented four types [of single instant full awakening] by differentiating them as isolates, [i.e., just by looking at the same thing from different perspectives] for the sake of trainees in the vicinity, there is a certain practitioner who will still have to realize it in some form other than those.

That completes the seventh, Single Instant Clear Realization Chapter of the *Light for the Ornament* of the Clear Realizations, *an Explanation of the Perfection of Wisdom*.



## CHAPTER EIGHT

### *Dharma Body*

[913] Why should [Bodhisattvas] “approach the boundlessness of the perfection of wisdom through the boundlessness of the ocean?”<sup>69</sup> Having anticipated that doubt with, **And why?** [the Lord] says, **For form, etc. is like the ocean. Form, and each skandha, is like the firmament; like the brilliant and multi-coloured Meru and so on [down to, because form, and each skandha, cannot be shaken].** I will not again explain which shared features make form, etc., similar to the ocean, etc., because in my explanation of the lines, “[approach the boundlessness of the perfection of wisdom] through the boundlessness of the ocean” and so on, that are similar, I have already done so. In summary he says, **In such ways should a Bodhisattva approach perfect wisdom.**

Bodhisattvas who have meditated on full awakening in a single instant, fully awaken, in the second instant, to the Dharma Body, so about that [the Lord] says, **If the Bodhisattva approaches** and so on. **If the Bodhisattva approaches perfect wisdom** as the illusion-like state of all dharmas with knowledge of all aspects, **apperceives it** with knowledge of paths, **enters into it** with all-knowledge, **understands it** with full awakening to all aspects, **reflects on it** with culmination clear realization, **examines** with serial clear realization, **investigates** with full awakening in a single instant, **and develops it** with Dharma Body clear realization—with acts of mind that have abandoned all deception (*māyā*) and so on, [i.e., all conceit, the exaltation of self, all laziness, the deprecation of others, the notion of

self, the notion of a being, pain, honour and fame, the five hindrances, envy and meanness, and all vacillation], respectively, then it will not be hard for him the Bodhisattva to gain the full perfection of all virtues in essence the Dharma Body, of the Buddha-field marked by the Enjoyment Body, and of the supreme dharmas of a Buddha in the form of the Magical Emanations Body and its work. That is what the different parts [of the passage] mean.

In sum, though, it says this to explain that the first body is “the Sage’s” the Lord Buddha’s “Own-being Body” (*svābhāvika-kāya*). It is the “essential nature” (*prakṛti*) of “those” extraordinary “dharmas” the applications of mindfulness and so on that are in their nature knowledge “without outflows” because they are essentially the Dharma Element, “that have reached the complete” total “purity” that, because impurities are merely superficial, “has for its mark the essential” isolated “nature,” [a nature that is their] own-being (*svabhāva*) in the form of non-production (unfabricated because the extraordinary path causes [Buddhas] to reach it, but does not fabricate it). And [it also says it to convey that] the remaining three bodies are established as appearing on the true (*tathya*) covering level, ultimately in the form of the true nature of dharmas, within the range of the Buddha, Bodhisattvas, Listeners and so on, and coming forth relative to belief [in them]. You should understand it is not different from those, but still it is established separately, based on the axiom “[The Buddha] asserts there is no isolated over and above isolation, therefore . . . ,” [i.e., a perfect nature free from all stains is not to be found separate from the means that leads to it]. Thus [Maitreya] says,

The Sage’s Own-being Body has for its mark the essential nature of those dharmas without outflows that have reached complete purity. [*Ornament* 8.1]

“The dharmas in the wings of enlightenment” beginning with the four applications of mindfulness and ending

with the eightfold noble path are as [I explained] before. “The immeasurables” are the four abodes of Brahmā (*brahma-vihāra*)—love and [compassion, joy, and equanimity]. The eight “deliverances” are the two (when those with form and without form inside see form outside), one when those who have focused on the pleasant [form] deliverance with their bodies dwell in perfect accomplishment, the four stations of endless space, infinite consciousness, nothing at all, and neither discrimination nor non-discrimination, and the single absorption into the cessation of feelings and discrimination. [915] “The nine absorptions” are the four concentrations, the four formless absorptions, and the cessation absorption. “The ten complete immersions” (*krtsna*, P. *kasiṇa*) are [immersions] into earth, water, fire, and wind; blue, yellow, red, and white; space and consciousness.

The six direct knowledges and the four analytic knowledge are as [I explained] before. The ten powers and four fearlessness are as [I explained] before.

“The eight stations of mastery” (*abhibhv-āyatana*) are the set of four made up of each of those who perceive form and no-form inside, seeing, mastering, knowing and so on forms with a small and big shape outside; and the set of four made up of just those who perceive no-form inside, mastering and seeing blue, yellow, red, and white.

“The [meditative stabilization through which there is] no-war” (*araṇā*) is the meditative stabilization that eradicates the continuum of the war (*raṇa*) of cankers (*kleśa*) in the mind-streams of others.

“Knowledge from prayer,” [from the prayer] that they may go forth in a non-absorbed state [mindful of the needs of beings] until the end of saṃsāra, is because they are perfectly free from all signs that cause attachment, and are perfectly free from impediments so that their prayer that removes doubt has been answered.

I have explained the “six [clairvoyant] direct knowledges” and “four analytic knowledges” before. “The four purities” are all-round purity of the basis (*āśraya*), objective



support, mind, and knowledge. The ten “controls” are control over lifespan (*āyus*), mind, necessities (*pariṣkāra*), action, birth, belief, prayer, magical powers, knowledge, and Dharma. I have explained “the ten powers” and the “four self-confidences” before.

[Fifteenth] is “the absence of” three “[faults] you conceal.” The Tathāgata’s physical, verbal, and mental behavior is completely pure. He is not concerned about impure behavior that somebody might find out about, so he does not think he has to conceal it.

[Sixteenth] is “the threefold applications of mindfulness.” When teaching the Dharma, [one group] wants to listen, [another] does not want to listen, [in another] there are both. He remains dispassionate and mindful, totally free from attraction, aversion, and both, respectively.

“A state that in its true dharmic nature does not forget” is marked by not missing the times to work for the welfare of beings. “The destruction of residual impressions” is from having eliminated cankers and knowledge obscuration, and their seeds that are in the form of residual impressions.

“Great compassion for beings” is the aspiration to benefit all beings. “The unentangled” Buddha-“dharma,” “and the knowledge of all aspects,” and similarly the knowledge of paths and so on have been explained before.<sup>70</sup>

Some, [i.e., Haribhadra himself] set forth all the transformations when there has been a complete transformation of the basis—[the dharmas in] the wings of enlightenment and so on that are essentially non-conceptual knowledge—as the second [of the four Bodies], the Dharma Body.

They say the Dharma Body is the dharmas in the wings of enlightenment, immeasurables, deliverances, sequence of nine meditative absorptions, ten complete [immersions] (*krtsna*, P. *kaṣiṇa*), the stations (*āyatana*) of mastery divided into eight kinds, [samādhi through which there is] nowar (*araṇā*), knowledge from prayer, direct clairvoyant

knowledges, analytic knowledges, the four kinds of total purity, ten controls, ten powers, four self-confidences, the absence of [faults] you conceal, threefold application of mindfulness, a state that in its true dharmic nature does not forget, the destruction of residual impressions, great compassion for beings, the unentangled dharmas of just the Sage proclaimed as eighteen, and the knowledge of all aspects. [Ornament 8.2-6]

Others, [i.e., Ārya-vimuktisena]<sup>71</sup> however, take [Ornament 8.1], “The Sage’s Own-being Body has for its mark the essential nature of those dharmas without outflows that have reached complete purity,” literally, and having asserted [it is talking about] just extraordinary “dharmas without outflows,” [say] the “Own-being Body” is marked by the non-production that is “the essential nature of those.” And having explained that [Maitreya’s] *dharmā-kāya* (“Dharma Body”) (with the abstract noun ending [-tā] elided) refers to just that *dharmā[tā]-kāya* (“True Nature of Dharmas Body”), [i.e., to the Own-being Body], they pose the question, “What are these dharmas without outflows, the essential nature of which marks the Dharma Body?” and [in response] cite the verses “the dharmas in the wings of enlightenment” and so on.

Others, [i.e., Haribhadra, ask] how they, [i.e., Ārya’s explanation] account for (*saṃgrhīta*) the transformations that have to be asserted when there has been a complete transformation of the basis—the non-dual minds and mental factors on the yogic covering level that carry out the performance of such functions as demonstrating Dharma, etc. by way of producing appearances for special purposes.<sup>72</sup>

If [Ārya says: Nāgārjuna’s *Root Verses on Wisdom* says], “You assert that a dependent arising is itself emptiness,” so it is axiomatic that by explaining the *dharmatātmaka-kāya* (“body that is in its nature the true nature of dharmas”) [Maitreya] is explaining the *dharmā-kāya* (“body of

dharmas”), [in response we, Haribhadra, say]: In that case, by the same logic, he would not have to teach the two Enjoyment and Emanations Bodies separately either. [If Ārya] then asserts [Maitreya] has taught them on the yogic covering level, because they are there in the text of the sacred scripture, [in response we say]: Then, by that very logic, you end up with [Maitreya] teaching separately, in exactly the same way, the Dharma Body that is in the nature of non-dual knowledge.

Some, [i.e., Ārya], explain the four bodies in verse [1.17 of the *Ornament*], “They proclaim fourfold a Svābhāvika (“Own-being”) [Body], similarly, with the other Enjoyment and Emanation [Bodies], the Dharma Body with its work,” as three bodies, because the words “Dharma Body” do not come right after the word “Svābhāvika.” But others, [i.e., Hari, say Maitreya] has phrased it in this way, constrained by meter and governed by a purpose he has already made clear (*upadarśita-prayojana*), in order to connect “work” with just the knowledge [Dharma Body].<sup>73</sup> Then there is no conflict with all the other statements that say there are four [Buddha] bodies.

[917] That being the case, why is a Tathāgata’s meditative stabilization [through which there is] no war superior to the Listener’s and so on meditative stabilization [through which there is] no war? [Response]: “A Listener’s no-war *samādhi* stops cankers” that arise in human beings, [based on the thought], “May no one get cankers, [i.e., experience an afflictive emotion] from seeing me.” The Tathāgatas’ no-war *samādhi*, however, is superior because, “when they are in towns and so on,” it eradicates the continuum of “cankers” in everyone. Thus [Maitreya] says,

[Meditative stabilization through which there is] no war stops cankers in persons who see a Listener. A Victor’s [meditative stabilization through which there is] no war is for cutting the stream of their cankers when they are in towns and so on. [*Ornament* 8.7]



Why is a Tathāgata's knowledge from prayer superior to the knowledge from prayer of Listeners and so on? Let me explain. They assert that a Tathāgata's knowledge from prayer is without causal signs so it [is "spontaneous" and] runs on its own juice; it does not settle down so it is free from "attachment" to form and so on; it has eliminated cankerous obscurations and obscurations to knowledge together with their residual impressions so it is "unimpeded" in respect to all objects of knowledge; it remains until the end of saṃsāra so it is "constantly abiding"; and it has perfectly gained analytic knowledge so it disposes of (*visarjana-kāri*) questions. Thus it is superior to the knowledge from prayer of Listeners and so on. Thus [Maitreya] says,

They assert that the Buddha's knowledge from prayer is spontaneous, unattached, unimpeded, constantly abiding, and answers all questions. [*Ornament* 8.8]

All the dharmas on the side of awakening and so on located in the mind-streams of the Tathāgatas are distinguished by the elimination of the two ignorances (*saṃmoha*)—the extremely subtle cankerous obscurations and obscurations to knowledge along with their residual impressions, so they are distinguished by their preeminence. Therefore take these two distinguishing features [of the no-war *samādhi* and knowledge from prayer] that [Maitreya] has set forth right after [those twenty dharmas without outflows] as standing [for all the others].

Let it be the case that the Dharma Body is permanently in a state arisen from great compassion. Why, then, is it not always useful to (*artha-kriyā*) every living creature? [Response]: "When" through meeting with spiritual friends and so on "the cause" that underpins a Buddha and so on "has come to" its full development—when the seed (the wholesome roots they planted before) is present—then, to be of use to living being X, at time X, the Lord's previous prayers are answered, and, appearing in a suitable form, he

does what is useful for them. Thus you have to know with certainty that the Dharma Body, in its nature in a state of great compassion, is always present like a wish-fulfilling jewel, but, through the fault of their own karma they are devoid of the cause, [918] so the bestower of the results does not appear. Therefore, just as the King of the Gods “may rain, but a seed” a sesamum and so on that is “rotten” because it has gone bad and so on “will not” appear, similarly, “the Buddhas” who are clever at making wishes come true “arise, but the unfortunate” do not reach “the auspicious state” listening to the true Dharma and so on. Thus [Maitreya] says,

It manifests itself (*prathate*) whenever its help is needed, to whomever needs it, when the cause has come to maturity. The Rain god (*parjanya*) may rain, but a rotten seed will never sprout; the Buddhas arise, but the unfortunate do not gain the auspicious state. [*Ornament* 8.9-10]

[“Thus,” i.e.], by the aforementioned logic “a Buddha is described as ‘all-pervading’ and as ‘eternal,’” respectively, because the Lord’s work for the welfare [of beings], appearing everywhere, “expands so far,” and because it is in a state that “does not finish” because it remains until the end of saṃsāra. You should not, therefore, think: How could a Dharma Body formed of knowledge located on a substratum defined by each spiritual practitioner’s (*yogin*) mindstream, arising instant by instant, be “described as ‘all-pervading’ and as ‘eternal’?” Thus [Maitreya] says,

Thus a Buddha is described as “all-pervading” because his work expands so far, and as “eternal,” because it does not finish. [*Ornament* 8.11]

Next you should take “this” conveyance (*gātra*) that is a Form Body resplendent “with the thirty-two marks and eighty minor signs” as the third “Enjoyment (*sāmbhogika*)

Body“ of the Buddha, the Lord. [It is so-called] because in the company of great Bodhisattvas who have entered into the ten levels, it “enjoys“ (*upabhoga*) the pleasure and happiness of the enjoyment (*saṃbhoga*) of the supremely impeccable “Mahāyāna“ Dharma. Thus [Maitreya] says,

They consider this form (*ātman*) of the Sage with the thirty-two marks and eighty minor signs the Enjoyment Body, because it enjoys the Mahāyāna. [*Ornament* 8.12]

The thirty-two major marks are as follows: [1] Because he has followed **the spiritual teachers** and gone to meet them and so on “there are wheel-lines on his hands” and feet; [2] because he has “a firm commitment,” his feet are well planted like those of a “turtle”; [3] because he has “cultivated the four ways of attracting beings” “webs” like the royal swan’s “join the fingers on his hands and feet”; [4] “because he has given away fine food and drink” and so on—his hands and “feet are tender and soft”; [5] [919] “because he has given away very fine [food that is enjoyed by] being licked” and so on—his “hands and feet, shoulders, neck and head declare their prominence”; [6] “because he has freed [convicts] condemned to death” “his toes and fingers are long”; [7] because he has looked after the livelihood [of beings] “he has full heels”; [8] because he has refrained “from taking life” “his legs are big and straight”; [9] “because he has cultivated wholesome dharmas” “his lower legs are smooth and rounded from the feet up”; [10] because the wholesome [roots] he has taken hold of and cultivated “continue to grow” his “hairs” are “pointing upwards”; [11] “because he has honoured others by bestowing upon them [knowledge of how to] work in the crafts and sciences,” [his legs have] “calves like the Aiṇeya’s” [a black antelope]; [12] because he never refused his wealth to those who asked for it “his arms can [reach down past] his thighs”; [13] “because he urged beings to lead a chaste life, and because he has guarded the secret mantras” “his male



organ is cocooned away below”; [14] “because he has given away fine coverlets” and so on his [skin is] “golden in colour”; [15] “because he has given away palatial buildings” and so on “his skin is” smooth; [16] “because he has avoided society” “each separate body hair grows curling to the right”; [17] “because he has positioned himself appropriate to the standing” of all spiritually superior persons “an *ūrṇā* [a soft, long, fine, coiled white hair between his eyebrows] marks” his face; [18] “because his speech has not been scurrilous or deprecatory” in any way “the upper half of his body, [i.e., chest], is like that of a lion”; [19] “because his speech has been kind and helpful, and because his well-spoken words are not jarring” “his shoulders go right around” [seamlessly incorporating his neck]; [20] “because he has bestowed [upon the sick] drugs” and so on his [shoulders are] “filled between the collar bones”; [21] because he has attended on sick persons “he possesses a most excellent taste”; [22] “because in the past he has constructed and supplied” forests and “pleasure groves” and so on “the circumference of his figure is like that of a fig tree (*nyagrodha*) tree”; [23] because he made prodigious gifts of monasteries and so on his head [has] “a [naturally formed] turban [of hair] (*uṣṇīṣa*)”; [24] “because he has for a long time spoken with a soft voice his tongue is long”; [25] because he has made known the true Dharma to beings in all world systems he has “a Brahmā-like voice”; [26] “because he has refrained from idle talk” he has “jaws like a lion’s”; [27] “because he has respected all beings” his teeth are “white”; [28] “because his mode of livelihood has been perfectly pure” his teeth are equal in size; [29] “because he has habitually spoken the truth” his teeth are “without gaps”; [30] “because he has never slandered anyone” he is in full possession of forty “teeth”; [31] because he views all beings as an only son “he has eyes which are intensely black”; [32] because he is free from anger and so on his “eyelashes are like a cow’s.”

Thus [Maitreya] says,

There are wheel-lines on his hands and feet, he is turtle-footed, webs join the fingers on his hands and feet, his feet and hands are tender and soft, his body declares its prominence in seven ways, and his toes and fingers are long. He has full heels, legs big and straight, smooth and rounded from the feet up, hairs pointing upwards, [920] with calves like the Aiṇeya's [a special black antelope]. His arms can [reach down past] his thighs, a magnificent one is cocooned away below. Golden in color, he has extremely fine skin, and each separate body hair grows beautifully, curling to the right, an *ūrṇā* [a soft, long, fine, coiled white hair between his eyebrows] marks his face. His upper body [stomach and chest] is like a lion's, his shoulders go right around [seamlessly incorporating his neck], filled between the collar bones, an apparent bad taste is excellent for him.<sup>74</sup> His body is equi-dimensional, like a fig (*nyagrodha*) tree, the top of his head [has] a [naturally formed] turban [of hair] (*uṣṇīṣa*), he has a delightfully wide tongue, a Brahmā-like voice, jaws like a lion's, with the full count of forty very white teeth, even in size and without gaps, and his eyes are dark, with eye-lashes like a cow and a bull. These are the thirty-two marks. Here [a Tathāgata] comes into full possession of the marks when the cause that establishes any one of them is fully completed. The causes that accomplish the marks are these, according to the *Sūtra*: following after gurus, firmness with regard to the restraints, cultivation of the four ways of gathering disciples, the gift of sublime things, freedom from murder, undertaking the wholesome, its growth and so on. [Ornament 8.13-20]

The eighty minor marks are as follows:<sup>75</sup> [1] They have copper-colored nails because they are free from passion with regard to all conditioned things; [2] moistened nails because they are intent on the welfare of all beings; [3] high [not sunken] (*tuṅga*) nails because they are born in an elite lineage; [4] rounded (*vr̥tta*) toes and fingers because they are blameless in their conduct (*vr̥tta*); [5] compact (*cita*) toes and



fingers because the virtuous roots [that have given rise to them] are flourishing (*samupacita*); [6] tapering (*anupūrva*) toes and fingers because they have gradually (*anupūrva*) perfectly entered [into practice]; [7] veins [on their hands] that do not show (*gūḍha*) because their physical and so on work and life was done without making a show of it (*sunigūḍha*); [8] veins that are free from knots because they broke up the knots of the defilements; [9] anklebones that do not show because they possessed the Dharma without making a show of it; [10] feet that are not unequal (*aviṣama*) [in size] because they have lifted up living beings from all places that are hard to cross; [11] the stride of lions when they walk [921] because they are skilled in overpowering men; [12] the stride of elephants when they walk because they are skilled in overpowering dragons (*nāga*); [13] movement like a swan because they are skilled in going through the sky; [14] the stride of a lordly bull then they walk because they are skilled as bulls among men; [15] a walk keeping [things worthy of respect] to the right (*pradakṣiṇa*) because they have followed the path worthy of respect (*pradakṣiṇa*); [16] an elegant walk because they are skilled in being charming [and engendering faith in others]; [17] a walk that is not crooked because their minds are never crooked; [18] an attractive [body that] conveys them (*gātra*) because they proclaim the virtues of purity; [19] a smooth (*mṛṣṭa*) [body that] conveys them because they have polished away (*pramṛṣṭa*) all evil; [20] a gradual (*anupūrva*) [body that] conveys them, [i.e., one that speeds up when others can keep up] because they demonstrate the Dharma gradually [in accord with the needs of trainees]; [21] a clean [body that] conveys them because they are endowed with cleanliness of body and so on; [22] a soft [body that] conveys them because their minds are compassionate; [23] a pure [body that] conveys them because their minds are pure; [24] minor signs that are fully developed because they have well fulfilled the Vinaya Dharma; [25] a harmony of limbs that come across as large and beautiful because they have



proclaimed the virtues which are large and beautiful; [26] an even-paced walk because they have even thoughts towards all; [27] eyes that are pure because they teach the pure Dharma; and [28] the carriage [bearing] of a youthful [prince] because they demonstrate Dharma that is easy to understand. [29] They carry themselves without slouching (*adīna*) because their minds are never dejected (*adīna*). [30] They carry themselves with their bodies erect because their wholesome roots have risen up [above the ordinary].<sup>76</sup> [31] They have bodies that are compact because their future rebirths have come to an end. [32] All their limbs are well-proportioned because they have shown all the limbs of conditioned coproduction. [33] Their pure light dispels the darkness because they demonstrate the most pure topics. [34] They have round (*vr̥tta*) bellies, because they lead pupils whose conduct (*vr̥tta*) is perfect; [35] smooth (*mṛṣṭa*) bellies because they have emerged from (*pramṛṣṭa*) the faults of Samsara; [36] undamaged bellies because they have destroyed the hillocks of pride; [37] non-emaciated (*kṣāma*) bellies because they have stopped Dharma from running out (*kṣaya*); [38] deep navels because they have penetrated the foremost deep dharmas. [39] Their navels swirl to the right (*pradakṣiṇa*), because their pupils will become skillful and learned (*pradakṣiṇa-grāhin*).<sup>77</sup> [40] From all sides they are beautiful to behold, because their pupils will become beautiful to behold from all sides. [41] Their habits are clean, because their minds are clean. [42] Their bodies are free from black moles (*tilaka*), because they are free from disciplining [pupils] with untimely (*akāla*) Dharma. [43] Their hands are soft like cotton wool, because they demonstrate the Dharma for gaining a light body. [44] The lines on their hands are moistened, because they have attained the state of the Mahā-śramaṇa (“great spiritual being”) moistened [by compassion]. [45] The lines on their hands are deep, because they are firmly established in the deep dharmas. [46] The lines on their hands are long (*āyata*), because for long, drawn-out periods (*āyati*) they teach the pure Dharma

perfectly. [47] Their mouths are not too wide, because they teach an abundance of training. [48] Their lips are red like the reflection (*pratibimba*) of the bimba [fruit] because they know all worlds are like a reflected image (*pratibimba*). [49] Their tongues are soft (*mṛdu*) [not sharp], because they train with a soft voice. [50] Their tongues are slender (*tanu*), because they are endowed with an abundance of good qualities.<sup>78</sup> [51] Their tongues are red (*rakta*), [922] because they have disciplined passionate (*rakta*) common people in the Dharma that is hard to fathom. [52] They rumble like thunder because they are free of all fear. [53] The sound of their voices is sweet, beautiful, and soft, because they have discoursed with sweet, etc., voices. [54] Their eye-teeth are tubular (*vṛtta*), because they have stopped (*vṛta*) the fetters of becoming. [55] Their eye-teeth are sharp (*tīkṣṇa*), because they discipline people of keen (*tīkṣṇa*) intelligence. [56] Their eye-teeth are very white (*śukla*), because their Vinaya Dharma is extremely pure (*śukla*). [57] Their eye-teeth are even (*sama*) because they are established on the Stage of equality (*sama*). [58] Their eye-teeth taper (*anupūrva*), because they have made clear the clear realizations in a series (*anupūrva*). [59] Their noses are [beautifully] prominent (*tuṅga*), because they are established in the foremost wisdom. [60] Their noses are unsullied (*śuci*), because there have perfected the purity (*śuci*) of the person. [61] Their eyes are wide (*viśāla*), because they are endowed with the extremely wide range (*viśāla*) of Buddhadharmas. [62] Their eyelashes are thick (*cita*), because they are crowded (*samupacita*) by heaps of beings. [63] Their eyes have the [outer] white and [inner] black of the lotus because all young women delight in them. [64] Their eyebrows extend a long way (*āyata*), because they always see a long distance (*āyati-darśin*). [65] Their eyebrows are smooth because they are skilled in the smooth Dharma Vinaya. [67] Their eyebrows are moist [and glossy] because their mind-streams are wholesome and moistened [by compassion]. [66] Their eyebrows have hairs of equal (*sama*) length,



because they have seen all faults from every side (*samanta*). [68] Their arms (*bhuja*) are long and muscular because they turn back the worst torment.<sup>79</sup> [69] Their two ears are equal in size (*sama-karṇāḥ*) because they have won all their battles (*samara*) over desire and so on. [70] Their ability to hear (*karṇendriya*) is not impaired in any way, because no beings impair their mind-streams. [71] Their foreheads are not shriveled,<sup>80</sup> because they are unchanged (*avipariṇata*) by the work of any false view. [72] Their foreheads are broad [like a fighting elephant], because they have crushed all disputants.<sup>81</sup> [73] Their supreme part, [i.e., heads] are well filled, [i.e., large], because they have well fulfilled their supreme vow. [74] The hair on their heads is like black bees, because they have turned away from objects [of the senses that attract ordinary people who] delight in [one flower-like object after the other]. [75] The hair on their heads is thick (*cita*), because they have removed the latent tendencies eliminated by vision and development, [i.e., the paths of seeing and meditation]. [76] The hair of their heads is smooth (*ślakṣṇa*) [or slippery], because with intellects soft [with empathy] they have cognized the religion. [77] Not a hair on their heads is disturbed (*asaṃluḍita*), because their minds are never disturbed by desire and so on. [78] The hair of their heads is not spikey (*a-paruṣa*), because they never speak harshly (*apa-ruṣa*). [79] The hair on their heads has a fragrant smell, because the fragrant flowers of the [seven] limbs of enlightenment are strewed about them. [80] They have the [auspicious] Srivatsa, Svastika, and Nandyavarta [symbols] on the palms of their hands and feet because they are suited to complete beauty. Thus [Maitreya] says,

A Sage's nails are copper-colored, moistened, and high [not sunken]; toes and fingers are rounded, compact, and tapering; and the veins [on the hands of Sages] do not show and are free from knots. Their ankle bones do not show; their two feet are the same [size]; they walk with the stride of a lion, elephant, swan, and bull, [922] keeping [things worthy of



respect] to the right, elegantly, and upright. [The body] that conveys them (*gātra*) is attractive, smooth, gradual, [i.e., speeds up when others can keep up], clean, soft, and pure. The minor signs are complete [on it]. All their limbs in harmony (*maṇḍala-gātra*) come across as large and beautiful. They walk at an even pace. They are pure for the eyes [that see them]. They carry themselves (*gātra*) like a youthful [prince], without slouching, erect, and compact, with well-proportioned limbs, the pure light [from their bodies] dispelling the darkness. Their bellies are round, smooth, unmarred, undamaged, and non-emaciated, with the navel deep and swirling to the right. From all sides they are beautiful to behold, their habits clean. With a body free from black moles; hands soft like cotton-wool with lines that are moistened, deep, and long; a mouth not too wide; lips like (*pratibimba*) the [red] *bimba* [berry], and a supple, slender, and red tongue, they sound like a rumble of thunder, with a voice that is sweet and soft. They have eye-teeth that are tubular, sharp, very white, equal [in size], and tapering; a prominent, supremely unsullied nose, wide-spaced eyes, thick eye-lashes, lotus-petal-like eyes, and eye-brows that extend a long way, are smooth, quite moistened [and glossy], with hairs of equal length. With ear-lobes (*bhuja*) that are long and full, two ears, equal in size and unimpaired [of hearing], and an unwrinkled, broad forehead their supreme part [i.e., head] is well filled, [i.e., large] with hair like black bees, thick, smooth, undisturbed, not spikey, and with a fragrant smell that captivates men. [The Lord] asserts that these, and the *śrīvatsa* and *svastika*, are the minor marks of a Buddha. [Ornament 8.21-32]

Next you should ascertain that “this Body that works impartially” for the desired welfare of all beings in all world systems in the form of the Tathāgata Śākyamuni and so on “until the end of” saṃsāra is the fourth “Emanations [Body] of the” Buddha, the Lord shared in common, in an unceasing continuum, by all foolish beings. [924] Thus [Maitreya] says,

The Emanations Body of the Sage is the one that works impartially to benefit the world in various ways until the end of existence. [*Ornament* 8.33]

There, first, having done the work of calming “life-forms” (*gati*) marked by the absence of the condition of settling down on them as auspicious or unauspicious, and having caused [beings] to be established in giving and so on that are “the four” ways of “gathering” [trainees, the Emanation Body of the Buddha] causes “understanding” with knowledge arisen from listening and so on based on an opposing side to be rejected and a counteracting side to be embraced; like a magician separated from attachment and so on, establishes [beings] in “the true nature of the welfare of beings”—the welfare of others marked by [immeasurable] love and so on; enters into his own welfare (habituation to the “six perfections” distinguished by purification of the three circles [of giver, gift, recipient and so on]), then into “the path of a Buddha” (the ten wholesome paths of action marked by one’s own and others’ welfare), then into habituation to “the emptiness of an essential nature” in all dharmas, then into the non-“dual” dharma—the first [Bodhisattva] level governed by the perfection of giving, marked by penetrating the omnipresent Dharma Element, and after that he enters into the second level and so on that act as causes for completing the accumulation [of merit and wisdom] marked by knowledge of “conventional symbols” for all dharmas such as the perfections of morality and so on. Similarly, in a series, he establishes them on the sixth level governed by the perfection of wisdom “that takes nothing as a basis” and is marked by not settling down on real (*bhāva*) known [objects] and knowing [subjects], then, through the force of the perfection of skillful means, on the seventh [level marked by] “the maturing of beings,” then, through the force of the perfection of power, on the eighth [level] that is “the Bodhisattva’s path” not shared with Listeners and so on (furthermore, right there he establishes

them in the elimination of all “settling” on real things), and then, through the power of the perfection of prayer, he establishes them on the ninth, “attainment of enlightenment” [level], and through the power of the perfection of knowledge on the tenth level where there is “purification of” various “Buddha-fields.” Right there, furthermore, he enters “into the certainty” of perfect enlightenment (in the form of being bound to [only] one more birth), “the welfare of beings” in world systems in the ten directions, and into the “the quality [that comes from] approaching the Buddhas” in all world systems [and serving them] “and so on.” Similarly, in a series, right there, furthermore, having established them in “the limbs of enlightenment” (in the form of the special path) marked by the totality of dharmas that usher in enlightenment, the [sphere of action where] the connection between “karma” and its results “is not lost,” the proper realization of all subjects as they actually are, “the elimination of” all “errors,” knowledge when “groundless” errors have been eliminated, “purification” [925] of Bodhisattvas marked by purity in its essential nature, “accumulation” that causes purification free from all stains, and “the comprehension that the conditioned and unconditioned” are empty of an own-being and hence “not different,” he enters into “nirvāṇa” at the Tathāgata level.

Thus, like the Dharma Body, its “work” of “twenty-seven” types [goes on] “until the end of saṃsāra,” working on just the covering level to do what is needed by way of producing appearances, as the Enjoyment Body and so on, based on appearances experienced by persons to be trained as governing condition. Hence you should ascertain that [the Lord] “asserts” it is the “work” [*Ornament* 1.17] of the “Dharma Body.” Thus [Maitreya] says,

Similarly, [the Lord] also asserts that its work goes on without interruption until the end of saṃsāra. He asserts twenty-seven types of Dharma Body work: the work of relieving life-forms, and of entering into the four [ways of] gathering



[trainees], understanding defilement and purification, the true nature of the welfare of beings, six perfections, path of a Buddha, emptiness of even an essential nature, the end of duality, conventional symbol, [knowledge] that takes nothing as a basis, maturing beings, the Bodhisattva's path, preventing settling, the attainment of enlightenment, and purification of a Victor's field; entering into certainty, the immeasurable welfare of beings, the quality (*guṇa*) [that comes from] serving the Buddhas and so on, the limbs of enlightenment, the inexorable workings of cause and effect (*anāśe karmaṇām*), the vision of the truths, elimination of errors, axiom (*naya*) that they are groundless, purification, accumulation, the absence of the comprehension of the conditioned and unconditioned as different, and the work of entering into nirvāṇa. [*Ornament* 8.34cd-40]

Taking the words and so on of the *Treatise in Verse* that supply what the elliptical passages and so on intend as your authority, you should explain the meaning of the scripture in conformity with the sequence of clear realizations in just this way. So, having in mind (*iti*) that those who are indeed holy can understand from the explanation I have already given, I refrain from refuting those who say the text of the *Verses that are an Ornament for the Clear Realizations* is unconnected with the statement, **Make it clear now, Subhuti, to the Bodhisattvas, the great beings, starting from perfect wisdom, how the Bodhisattvas, the great beings, go forth into perfect wisdom** [*Eight Thousand* 3] and so on, and who therefore posit it as, in the main, inaccurate because it does not set forth perfectly, in whole and in part, this Mother [*Perfection of Wisdom Sūtra*].

The twenty-ninth, Approach Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER EIGHT,  
*Light* CHAPTER THIRTY:

*Sadā-prarudita*

Through the story of [Sadā-prarudita's] earlier spiritual practices [the Lord] makes known the stages, starting with the beginner, in the search for the realization of the Perfection of Wisdom—in essence the aforementioned eight clear realizations—saying, **Furthermore, Subhuti, one should search for perfect wisdom as the Bodhisattva Sadaprarudita has done** and so on. [The story] indicates that at that time [Sadā-prarudita] was primarily searching for preceptual advice about the aids to [knowledge] that penetrates [true reality] and so on, [stages] higher and higher than the accumulation [Belief Performance] level at which he stood, because he had fully embraced the thought of enlightenment and possessed an accumulation of wholesome [roots] from giving and so on, followed the sound [of a Dharma teaching coming from the sky], and had the elimination of apprehension [of truth] as his aim. He is now, however, a tenth [Bodhisattva]-level lord.

[The story continues], **First of all he searched for perfect wisdom in such a way that he did not care for his body** because he intended to give away his bones, marrow and so on, **had no regard for his life** because he was eager to give away his heart, **and gain** material riches, **honour** great respect, **and fame** a reputation that spreads in all directions **did not interest him. He found himself in the seclusion of a remote forest, and a voice up in the air said to him** (because at first, at the accumulation level, he had not yet attained the Stream of Dharma meditative stabilization of

which it is said, “in the Stream of Dharma they then obtain from the Buddhas preceptual advice [about calm abiding and insight]”): **Go East, son of good family! [There you shall hear the perfection of wisdom! And on your way you must not pay any attention to the weariness of your body, you must not give in to any fatigue, you must pay no attention to food or drink] and so on. You must not look to the left on the left side or right on the right side, to the East in the part that is in the eastern direction and so on. And you must not allow yourself to be shaken by self or individuality, or by form or the other skandhas.** He means he should not be shaken, in the way he would be, were he to be shaken by not knowing a non-appearing self exists, and by knowing a selfless form and so cognized (*ārūḍha*) by the path of seeing does not exist. **For one who is shaken by those, he is turned away turns back from the Buddha-dharmas.**

This is saying: “Go East” while paying attention to the Perfection of Wisdom with a meditative stabilization endowed with the eight formative forces that stop all this arising of “weariness of your body” and so on obstructing meditative stabilization, and, by implication, therefore, that counteract and eliminate the six faults of all meditative stabilizations (laziness, forgetting the objective support, dullness, excitement, [929] the absence of formative force, and further [application of] formative force [when it is not needed]). “There you shall hear” there will be someone who gives preceptual advice about [“the perfection of wisdom!”].<sup>82</sup>

Thus, desire to practice meditative stabilization is produced in practitioners who have faith marked by a confidence about the different strands [or good qualities] (*guṇa*) [that make it up]. Then, the force of the desire-to-do catalyzes vigor. Then, the force of vigor leads to physical and mental pliability. Then physical and mental pliability stops laziness. So the [first] four [of the eight counteracting forces explained in the *Delineation of the Middle and Extremes*



(*Madhyānta-vibhāga*)], faith and so on, are to eliminate laziness. Remembrance counteracts forgetting the objective support because it perfectly retrieves (*upasthāpana*) the objective support. Introspection counteracts dullness and excitement, because paying attention to delightful things (the good qualities of the Buddha and so on) [counteracts] dullness, and paying attention to depressing things (impermanence and so on) [counteracts] excitement. When dullness and excitement are not yet stilled, the absence of the [necessary] formative force is a fault. Making (*abhyāsa*) deliberation [or purposefulness] (*cetanā*) a habit counteracts that. When there is no dullness and excitement the mind enters into the objective support without wavering, carried along naturally. Then further application of formative force is a fault. It disturbs the mind. Hence to counteract that they have to just be as they are, unaffected, (*upekṣā bhāvanīyā*).

The preceptual advice [Sadā-prarudita] received [from the voice in the sky] is good so he commits himself, saying, **That is how I shall act.**

Having anticipated doubt about whether such a commitment is reasonable with, **And why?** he says, **Because I want to bring light to all beings, because I want to procure the dharmas of a Buddha.** This is easy to understand.

[936] Having given instruction based on the selflessness of persons, there is instruction based on the selflessness of dharmas, so [the *Sūtra*] says, **Thereupon the Bodhisattva Sadaprarudita again listened to the voice, and what he heard was this: Son of good family, you should search for perfect wisdom after you have produced the firm conviction that all dharmas are void, signless and wishless.** [The *Mahāyāna Sūtra Ornament*] says,<sup>83</sup> “They proclaim the three goals of the meditative stabilizations on emptiness and so on to be comprehension, abandonment, and again, direct witness.” Thus [the Lord] has spoken about the meditative stabilization on emptiness so [Bodhisattvas] will comprehend that the aspect in which a pot and so on appears is the aspect that is imaginary (*kalpita*). The imaginary nature,

therefore, has to be comprehended, [i.e., known for what it is], because it exists only as an error. The signlessness meditative stabilization is so [Bodhisattvas] will directly witness illusion-like knowledge free from all settling on dharmas. On the yogic covering level, [937] the final outcome (*pariniṣpanna*) in the form of reality (*tathya*) is the nature [Bodhisattvas] have to realize. Hence the wishlessness meditative stabilization is so they will eliminate dependent (*paratantra*) settling on persons and dharmas, because, insofar as it settles on object and subject, it emerges as error and has to be eliminated.

**You must shun signs, existence, and the view of the true body.** Some say [the Lord] brings up the three to teach that they have to course like illusory persons during the times they produce knowledge arisen from listening, thinking, and meditation. Others say they are during the preparatory, fundamental, and subsequent stages of the meditative stabilization on emptiness and so on.

**You must shun bad friends. Good friends, however, you should tend, love and honour.** About the signs of the spiritual friends he says, **They are those who demonstrate dharma and who teach that 'all dharmas are void, signless and wishless** so [Bodhisattvas] will amass merit equipment on [the three stages of] the Accumulation (*sambhāra*) level, and **not produced, not born, not stopped and non-existent'** so they will produce [the four stages], respectively, [of] the aids to [knowledge that] penetrates [true reality] that are in the nature of knowledge equipment. That is the meaning. **When you progress like this, you shall before long be able to study the perfection of wisdom and so on. When you weigh up count up these advantages you are bound to treat that monk who preaches dharma as the Teacher. You should not follow him with motives of worldly gain, but from desire for dharma because of seeing the purpose of future Dharma, out of respect for dharma because of apprehending its present benefits. Thinking (*iti*) that [Sadāprarudita] should not change his mind when he sees the**



noble Bodhisattva Dharmodgata enjoying the five sense objects with his 68,000 wives, [the voice] says, **You must also see through Mara's deeds. For there is always Mara, the Evil One, who may suggest that your teacher tends, enjoys and honours things that can be seen, heard, smelled, tasted or touched when in actual fact he has really risen above them rises above them because he is not dependent on them and does so from skillful means.** About just that skillful means it says, **he tends, enjoys and honours those dharmas, in order to discipline beings, in order to win wholesome roots for them and so on.** Having taught the means [of disciplining and so on] based on the covering truth, based on the ultimate truth it says, **At that moment right after you see him sporting with the five sense objects you should contemplate the true reality (*bhūta-naya*) of dharmas, i.e. that all dharmas are without both defilement and purification.** Having anticipated the doubt that this is the case with, **And why?** it says, **For all dharmas are empty in their own-being** are unproduced in true reality. It teaches that the five form, etc., skandhas are selfless with five statements, saying, **they have none of the properties of a living being, they have no life, nothing that sustains them, no individuality, nor personality. They are like an illusion, a dream, an echo, a reflected image.** I have already explained the purpose of a repeated exposition.<sup>84</sup>

Thinking (*iti*) he should not become less vigorous when he comes to understand that Dharmodgata has been absorbed in a single meditative stabilization for seven years, [the voice] says, **But you must watch out for yet another deed of Mara. If the preacher of dharma should dishearten you by what he says, that should not make you averse to go against the perfection of wisdom, but with a mind that desires only dharma and so on.**

After receiving this admonition from the voice, the Bodhisattva Sadaprarudita journeyed East. Before long it occurred to him that he had not asked the voice how far he ought to go on the Accumulation level. [938] Here is what



this passage means. [The *Mahāyāna Sūtra Ornament*] says, “[Bodhisattvas] go, in concentration by means of direct [clairvoyant] knowledge through world systems for the purpose of worshiping and listening to countless Buddhas; and having served infinite Buddhas for incalculable eons, through that service, they gain perfect mental flexibility.” So he has direct [clairvoyant] knowledge, but is still not able to see the noble Dharmodgata’s [life modeling] liberation, and, because of the surpassing skill in means Dharmogata is himself utilizing to bring him to maturity, he still does not see Gandhavatī City that the noble Dharmodgata has brought forth [as part of his] liberation [strategy]. **He stood still just where he was, wept, cried** (here some say “weeping” is wailing and “crying” is the opposite of that; others that “weeping” is releasing tears and “crying” is just that with sounds), **sorrowed** experienced mental anguish **and lamented** said, “Oh! How terrible, I have been deceived,” and so on.

Because [they have received] preceptual advice about the aforementioned selflessness of persons and dharmas, and because they have really started to pay attention to the Perfection of Wisdom, [Bodhisattvas] reach the Stream of Dharma meditative stabilization right there on the Accumulation level, where their minds have become flexible, on account of which attainment they can take hold of the topics in the text. Having attained that meditative stabilization, furthermore, in order to increase their meditative stabilization and wisdom they obtain preceptual advice from the Buddhas, so [the Lord] says to Subhūti, **When Sadaprarudita thus sorrowed and pined** because of the [unrequited] longing [for the Perfection of Wisdom] that had arisen [in him], a *Tathagata-frame* suddenly stood before him, gave his approval and said: Well spoken, son of good family! For the Tathagatas of the past, when they were Bodhisattvas, have also searched for perfect wisdom in the same spirit in which you just now search for it. With this same vigour with which you go East, with this same enthusiasm and

**determination** (the three words are for the subdivisions into armor-like vigor, vigor for [accumulating] good qualities, and vigor for [looking after] the welfare of beings), **with this same zeal** the desire to get it, **after having endured** (*anubadhya*) not giving up halfway, based on endurance (*anubandha*).<sup>85</sup>

There, five hundred leagues away from here, is a town called Gandhavati. It is built of the seven precious things. It is twelve leagues long and twelve leagues broad, and enclosed by seven walls, seven moats and seven rows of palm trees. It is prosperous because there are inner riches and flourishing because of the opposite of that,<sup>86</sup> secure because it is free from attacks of hostile armies, contains abundant provisions there is plenty of food and is full of beasts and men because there are many elephants, horses, etc., and human beings. It is beautifully laid out, run through because it goes from one end to the other with five hundred identical (*sama-sama*) some say [939] because they are the same size, others say it is to convey it applies to all equally sub-rows of shops [streets] with rows of shops, beautiful to behold like a well-coloured painting, well constructed with uncongested places established for animal and yoked transportation and walking (*anutpīḍa-jana-yugya-yāna-saṃkramaṇa-sthāna-sthāpita*). There “place for animal transportation” is a place for elephants, horses and so on; “place for yoked transportation” is a place for transportation by palanquin and so on; “place for walking” is a place for going on foot. So this is a description of those sub-rows of shop on which uncongested (*anutpīḍāni*) places for animal and yoked transportation and walking (*jana-yugya-yāna-saṃkramaṇa-sthānāni*) have been established (*sthāpitāni*). So he means [the town] is “well constructed” has been finished with those.

The word *sthāpita* (“established”) standing at the end [of the compound, instead of before *sthāna* (“places”) as expected does not incur the grammatical fault of] falling-early (*pūrva-nipāta*) because it is an exception to the fixed rule.



The ramparts (*prākāra*) all round that town are made of the seven precious substances. The copings<sup>87</sup> the tops of the ramparts making up a chain, made of gold from the river Jambu, are well worked and rise up, and on the top of all the copings grows a tree, made of the seven precious things, laden with various fruits, also made of precious substances. All around, between each tree [growing] on one coping to the next, hangs a string, also made of precious substances. A network of small bells an array with bells on it is fastened on the strings, and thus surrounds the entire city. When stirred by the wind, the small bells give out a sweet beautiful, charming moving, and delightful thrilling sound, just like five-part music (*tūrya*) a special performance (*vādya*) with (*yukta*) the Indian lute (*vīṇā*), bamboo flute (*vaṃśa*) and so on when they are played in harmony by the Gandharvas, skilled in songs. And that sound causes those beings to divert, enjoy and amuse themselves. The moats all around the city are full of water—water (*vārin* [from *vār*] with the *kṛt* agentive suffix in the genitive case is to convey connection, [i.e., it is a subjective genitive]) that flows gently along the water flows clockwise, neither too cold nor too hot. The water is everywhere covered with blossoms of the blue lotus, of the pink lotus, or the white lotus the *puṇḍarīka* [at the end of the compound means all three are] a lotus (*padma*) and with other most beautiful and fragrant flowers fragrant water lilies (*saugandhika*), blue cane lotus (*daṇḍotpala*) and so on.

[There are parks, and] each park has five times five hundred large lotus ponds covered with beautiful blossoms, each with a circumference (*pariṇāha*) circular enclosure (*māṇḍalya*) the size of a cartwheel, fragrant, blue the general rubric, the color blue innate blueness, that look blue added blueness, and that shine out blue that both release light and shine. Understand yellow, red and white like that as well. The sounds of geese, cranes, ducks, curlews and other birds, fill the air over the ponds. And



the existence of those vast parks is a reward for their past deeds, for those beings had coursed for a long time in the perfection of wisdom with minds faithfully devoted to (*citrīkārānugata*) with serene faith in her the Guide of the Buddhas the Perfection of Wisdom and bent on listening to (*śruta-citta*) with the aforementioned knowledge arisen from listening to the Sugata well (*suṣṭhu*) gone (*gata*), and for a long time they had been intent on deep dharmas. The *anugata* is because [the faithful devotion] is connected with that [mind bent on listening]. Construe “reward for their past deeds” [syntactically] with what comes earlier [in Sanskrit, but follows in the English translation]. And there, in the middle of Gandhavati city is the house of the Bodhisattva Dharmodgata who lives where four roads meet. Construe this: “in the middle of” the place “where the four roads meet” that [the general location] “Gandhavati city” is indicating. There are four parks in<sup>88</sup> the house, for the enjoyment, pleasure, and delight the three words are because of the difference between small, middling and big enjoyment of those who live in it. [Each park has eight ponds, in each of the cardinal and intermediate directions.] One side of each pond is of gold, the second of silver, the third of vaidurya, the fourth of crystal. The ground at the bottom consists of quartz (*karketana*) sapphire (*indranīla*), with golden sand over it. For each pond there are eight stairs, decorated with stair-steps, made of variegated jewels. In the spaces between the stair-steps, [i.e., in each of the eight directions between the stairs], grows a plantain tree of Jambu river gold.<sup>89</sup>

In this mansion lives the Bodhisattva Dharmodgata moved and overcome by the five kinds of sense objects, diverting, enjoying and amusing himself with his retinue, among them sixty-eight thousand women. He is “moved” because they produce physical pleasure and “overcome” because they cause mental pleasure to arise. Based on [Dharmakīrti’s] axiom,

When “I” exists there is the idea of other. From the self-and-other division come clinging and hate, and all the cankers rise up in connection with these two.

[940] absolutely all cankers, desire and so on, preceeded by grasping that settles down on I and mine are causes that result in suffering. The Victor’s children meditate on all dharmas like illusions and have power over the cankers. So, when they enjoy sense pleasures like an illusory person, to discipline beings, they do no wrong because they have a special intention. In this same vein it is said,<sup>90</sup>

Bodhisattvas continually work for the welfare of beings in all their births and as householders become universal emperors. The Victor’s children who have great skill in means are incredible: the cankers are branches of enlightenment and saṃsāra is peace.

So Bodhisattvas who enjoy sense pleasures do no wrong. The enjoyment of sense pleasures is wrong only for those who have taken vows (*niyama*).

**The Bodhisattva Dharmodgata, however, with his retinue, diverts, enjoys and amuses himself only for a certain time, and thereafter he always demonstrates the perfection of wisdom. And the citizens of that town designate a seat for the Bodhisattva Dharmodgata who lives where the four roads meet in the middle of Gandhavati city. They are together focused (*nirata*) equally on its gold base<sup>91</sup> spread with a cotton [mattress] (*tūlikāstīrṇa*) understand simply cotton, or spread with a woollen [blanket] (*goṇika*) this is a special type of blanket, or with a stuffed [pillow] (*garbholika*) a cushion on top, or with a silken cloth, and high up in the air, half a Kos high, an awning a cloth stretched out above, with various pearls. They hold it in their minds as staying up perfectly because of the maturation of their devotion to it [as they think], “Can it stay up there?”<sup>92</sup> and they strew and scatter flowers of the five**

colours on that piece of earth and make that piece of earth fragrant with various scents and incense, so pure is the heart, so great the respect for the dharma of this Bodhisattva, the great being Dharmodgata. Seated on that the Bodhisattva Dharmodgata demonstrates the perfection of wisdom. The citizens of that town listen to his teaching with great respect for dharma, with trust in dharma, with faith in what is worthy of faith, with minds that are lifted up in faith. He makes these [last] three statements<sup>93</sup> to teach that they have faith that is trust in [Dharmottara just because] he is there, serene confidence in [his] good qualities, and faith in his abilities that is eager [to learn because of his capacity to teach].<sup>94</sup>

. . . Son of good family, go to that Bodhisattva Dharmodgata . . . Go forth, son of good family, go on day and night, giving your undivided unbroken attention to the task! Before long you shall hear the perfection of wisdom.

When the Bodhisattva Sadaprarudita had heard this, he became contented, elated, joyful, overjoyed and jubilant. The six words are because he gained small, middling, and big happiness (*sukha*) and mental happiness (*saumanasya*), respectively, from hearing about the means to obtain the goal he had sought for so long.

[959] Because of the Tathāgata's preceptual advice [Sadā-prarudita] gained a pure intention and could hear the Perfection of Wisdom, so [the Lord] says, **Without leaving the place where he was Sadaprarudita then heard the Bodhisattva Dharmodgata demonstrating the perfection of wisdom.** And because hearing the Dharma is not fruitless for those endowed with all the causes, he says, **As a result he produced a perception the illusion-like perception that did not lean on any dharma.** [960] And since all realization is through the force (*prabhāvita*) of the selflessness of dharmas he says, **And he came face to face with many doors to concentration.** The names of the concentrations were as follows: "it surveys the own-being of all



**dharmas,**" i.e., the meditative stabilization, established in which, [a Bodhisattva] surveys the own-being of all dharmas as like an illusion and so on. You should explain **"the Non-apprehension of the own-being of all dharmas"** and so on like that. There the twelve meditative stabilizations beginning with the one that "surveys the own-being of all dharmas" are because there are four different small, middling, and big aids to penetration realizations. You should understand, furthermore, that the fifty meditative stabilizations beginning with the one that has **abandoned illusion** arise with those just on the Belief Performance level.

The *Jewel Cloud Sūtra* says<sup>95</sup> a Bodhisattva at just this Belief Performance level, even though an ordinary person, transcends all the hardship that befalls the foolish, and is endowed with innumerable meditative stabilizations, retentions, freedoms, and clairvoyances. So, just because of the force of pure intention, while in meditative absorption, the Tathāgatas appeared [to Sadā-prarudita] and he gained detailed preceptual advice about the topic of the first level realization. Therefore [the Lord] says, **Established in those concentrations, he saw the Buddhas and Lords in the countless worlds in the ten directions, as they revealed this very perfection of wisdom to Bodhisattvas,** and so on. You have to understand the statement in other places (*pradeśāntara*) that, "[A Bodhisattva] on the Joyful level and so on beholds (*drś*) a hundred, etc., Buddhas" to be definitive; otherwise there would be uncertainty about the rule and the exception, [i.e., Buddhist statements would be arbitrary]. So on the Belief Performance level [a Bodhisattva] apprehends (*upalabh*) infinite Tathāgatas, [but only giving specific teaching]. Qualm: But how could this be, because the possibility of two Tathāgatas in the same world system is denied. [In response] some say<sup>96</sup> he saw the infinite Buddhas and Lords stationed in other world systems. Others say when [the Buddha] made the statement, "Two Tathāgatas, one not preceding and the other not following, cannot arise in a single world system," denying the simulta-

neous birth [of two Tathāgatas], he intended the promulgation of the doctrine. So two Tathāgatas do not promulgate the doctrine in the world simultaneously. That is the only meaning that stands up there, [they say]. Others say the statement “one not preceding and the other not following” allows that they are born sequentially. Now, the ones who have been born have passed into nirvāṇa, so [these many Buddhas] only exist as Dharma and Enjoyment Bodies. They only fail to appear to those without merit. Those with merit, however, do apprehend them in line with [961] how much more or less merit they have. Some say at that time there was the sight of immeasurable Tathāgatas magically emanated to be like ordinary persons governed by a single Tathāgata in that place, or because of the power of the noble Dharmodgata. And yet others say there was the sight of limitless Tathāgatas because, through the force of meditation informed by<sup>97</sup> inconceivable doors to deliverance, his own mind arises in accordance with the appearance of immeasurable Tathāgatas [looking] like beginners.

[The Tathāgatas in the meditative stabilizations tell him the teacher from whom he will get the excellent qualities they have was and is **the Bodhisattva Dharmodgata . . . who has upheld you, and for that friendly deed you must honour him in gratitude and thankfulness, and you must bear in mind what he has done for you. If, son of good family, you should for one aeon, or for two aeons, or for up to one hundred thousand aeons, or more], wrap the Bodhisattva Dharmodgata like a turban (*cailoṇḍuka*) ball of cloth on your head** were you to carry him [there] is the meaning . . . **even then you would not have repaid that son of good family for what he has done for you.** Having anticipated the doubt that is the case with, **And why?** he says, **For it has happened through his might that you have acquired these concentrations, that you have heard of the perfection of wisdom.**

After the Tathagatas had comforted the Bodhisattva Sadaprarudita, they again disappeared. But Sadaprarudita



emerged from his concentrations, and asked himself 'whence have those Tathagatas come, and whither have they gone?' Since he could no longer see those Tathagatas, he was worried and pined away for them was depressed.

[He decided he would ask Dharmodgata where the Tathāgatas had gone when he finally met him. He then worried that he was so poor he had no decent gift to give at that meeting.] Such were the feelings, such was the attitude of reverence, with which the Bodhisattva Sadaprarudita proceeded on his journey. In due course he reached a town, went to the midst of the market place, and decided that 'he would sell his own body, and with the price thereof do honour to Bodhisattva Dharmodgata.' "With the price thereof" means with the price from selling himself for a certain period of time, because, were he to sell himself for his whole life he would be indentured to somebody else, have no opportunity to go there, and hence been permanently unable to worship. Some say even on the Accumulation level, through the force of direct [clairvoyant] knowledge, he was capable of a divine worship, but he seizes on that price<sup>98</sup> to demonstrate respect for the Dharma. Others say he did not have the energy to bring magical powers and direct [clairvoyant] knowledges to mind, because his aim was listening to Dharma.<sup>99</sup> Others say it is to demonstrate clearly an enthusiasm for seeking Dharma to those with sluggish vigor. And yet others say this sequence works to benefit the merchant's daughter and so on.<sup>100</sup>

'For through the long night of the past, in the measureless cycle of birth-and-death, thousands of bodies of mine have been shattered, wasted, destroyed the three words are because they are destroyed by calamities that come from self, [i.e., the elements in one's makeup naturally clashing], other, and both and sold, again and again. I have experienced measureless pains in the hells as a result of sense pleasures, i.e., sense pleasures I have experienced, for the sake of sense pleasures, i.e., sense pleasures I have not experienced but never yet on behalf of dharmas of



this kind, never yet for the purpose of doing honour to beings of such a kind.'

[Sadā-prarudita goes to the market-place to sell himself, but through the machinations of Māra nobody hears him. Indra, to test the depth of his commitment, appears before him in the form of a young man and says], **"I myself have no need of a man. But my father is due to offer sacrifice. For that I require a man's heart, his blood and the marrow of his bones. Those you may give me, and I shall pay for them."** Sadaprarudita then thought to himself: **I have exceedingly easily got what I desired . . . With his mind bristling with joy (*hr̥ṣṭa*), ready, and enraptured the three statements "with his mind content" (*tuṣṭa*) and so on are because he experienced small, middling, and big delight he said: "I will give you my body, since you have need of it."** Some say he agrees, saying "I will give," because, with his power of direct [clairvoyant] knowledge he sees that even if he gives his heart and so on there will be no impediment to listening to the Dharma. Others say his aim is to worship the Dharma, so even though it is an impediment he does not care. **The young man asked: "What price do I give you?" Sadaprarudita** having in mind that worship is only when an intention is great, not when the material offerings are great, **answered said: "Give me whatever you think you will!"**

[Sadā-prarudita began to cut off parts of his body. Seeing him from her home], *a merchant's daughter . . . went up to Sadaprarudita, and said: Why do you inflict such fatal treatment pain on yourself? . . . "What is the kind (*jāti*) of quality class (*sāmānya*) of qualities, what is the excellence (*viśeṣa*) of the qualities the specifically characterized (*sva-lakṣaṇa*) quality,*<sup>101</sup> **which you will create in yourself by your wish to honour the Bodhisattva Dharmodgata after you have sold your own heart, blood and marrow?"** [He tells her and she replies], **"It is wonderful, son of good family, how exalted and sublime are the dharmas which you have proclaimed . . . These dharmas which you have**

proclaimed please me agree with the way I think also, and seem good to me because they do not produce any faults. [She says she will pay for the requirements for his worship. Śakra, Chief of Gods, appears in his true form and says], I only came here to test you. Now choose a boon. I shall give you any boon whatever!" *Sadaprarudita* answered: "Give me the supreme dharmas of a Buddha." Śakra replied: "That lies not with my province," i.e., control, overlordship, capacity . . . Choose another boon." *Sadaprarudita* replied: Do not trouble yourself about the mutilated condition of my body! [962] [He utters words of truth, and] that very instant (*kṣaṇa*), moment (*lava*), and second (*muhūrta*) based on what appears to beings with sharp, middling, and dull faculties (that is why there are three words) through the Buddha's might and through the perfect purity of the Bodhisattva's resolution, the body of the Bodhisattva *Sadaprarudita* became again as it had been before, healthy because the wounds he had inflicted were no more, and whole because he was not in a state that invited future sickness.

The merchant's daughter then said to *Sadaprarudita*: "Come on please come, son of good family, let us go up to my house" home . . . She said to her parents: "Mummy and daddy, you must give me (*utsrj*) part with (*tyaj*) a part of your wealth! [She told them of her faith and related the story of her meeting with *Sadā-prarudita*. She said] I went and asked him, 'Why have you shed your own blood in this way?' He said to me: "I am going to give my blood, heart, and marrow to this [god in the form of a] young man. Having anticipated the doubt, as before, with, And why? he said, Because I am poor and have no other wealth." The merchant's daughter went on to say that "When I had heard of those unthinkable qualities of a Buddha, I felt an exceeding joy and elation. And I thought to myself: It is wonderful the extent to which this son of good family is a doer of what is hard . . . How can we fail to worship dharma, and to make a vow to reach such stations, we who



**have vast many different kinds of material possessions and abundant an unending amount of each kind possessions?"** [And she said to her mother and father], **Mummy and daddy, allow me to go please give me permission, and give me the riches I have asked for.**

[Sadā-prarudita, the merchant's daughter, and her parents all set out together to meet Dharmodgata.] **After some time** because, having gained a special realization, **the Bodhisattva Sadaprarudita** was able to see noble Dharmodgata's [life modeling] liberation, he **saw** (*adrākṣīt*) **saw** (*drṣṭavat*) **the city of Gandhavati from afar.** [In it Dharmodgata had placed a beautiful written version of the Perfection of Wisdom in a miraculous tower, with the gods worshipping it from above with flowers and so on.] **Sadaprarudita then asked Śakra, Chief of Gods: For what purpose do you, together with many thousands of Gods, scatter over that pointed tower, which consists of precious substances, heavenly Mandarava flowers, etc., and why do the Devas up in space play heavenly music on their instruments?** He asked because his direct [clairvoyant] knowledge was not working since he had only the Dharma as his aim. **Śakra answered: "The holy Bodhisattva Dharmodgata has placed [the Perfection of Wisdom] in the middle of this pointed tower, after he had written it on golden tablets with melted Vaidūrya, and sealed it with seven seals. We cannot easily show it to you."** Some say "he placed" it there having "sealed" it in the tightest way "with seven" personal (*sva-nāma*) seals stamped on seven knots (*granthi-sthāna*) in order to produce respect for it here as very significant and hard to gain.

**Thereupon all paid worship to the perfection of wisdom . . . They then worshipped the Bodhisattva Dharmodgata by scattering flowers, etc. over him.** Since the miraculous power of magical apparition is employed to attract those one knows are absolutely ready it says, **The flowers then rose high above the head of the Bodhisattva Dharmodgata and formed a pointed tower of flowers.**



[Finally], in regard to [Sadā-prarudita's] question about the comprehension of the coming and going of the Tathāgatas, [the *Eight Thousand* 509] says, **The Bodhisattva Sadaprarudita, and the merchant's daughter with her five hundred maidens, after they had worshipped the perfection of wisdom and honoured the Bodhisattva Dharmodgata, respectfully saluted the feet of the Bodhisattva Dharmodgata with their heads and so on, [starting with Sadā-prarudita] relating [to Dharmodgata] what had happened [to him] before.**

The thirtieth, Sadā-prarudita Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER EIGHT,  
*Light* CHAPTER THIRTY-ONE:

*Dharmodgata*

[963] [*Eight Thousand* 512] says Dharmodgata denies that Tathāgatas come and go, thereby explaining the selflessness of all dharmas in order to produce the path of seeing. ***Dharmodgata: Tathagatas certainly do not come from anywhere, nor do they go anywhere. Because Suchness does not move, and the Tathagata is Suchness, and so on.***

[964] Some say that by teaching “Suchness,” **Non-production, reality-limit, emptiness, what exists in accordance with fact, dispassion, stopping, and the element of space** he is explaining within delineating the eight clear realizations—the knowledge of all aspects and so on, respectively—of the Lord Buddhas. Hence [Dharmodgata] says, **Son of good family, [non-production, etc.] does not [come or go, and the Tathāgata is non-production], etc.**<sup>102</sup> **For the Tathagata is not outside other than these dharmas** the knowledge of all aspects and so on, and yet still **[the Suchness of all these dharmas and the Suchness of the Tathagata are simply this one single Suchness. Hence]** the Tathāgata is “simply this Suchness of these.” This, [according to the first view], is the meaning.

Others, however, make the argument that even minor logicians say over-emphasis with too many reasons and statements [of examples] (*udāharaṇa*) provides grounds to attack [an argument], so why should the Lord, the supreme divine logician, have too many statements [of examples]?<sup>103</sup> It is appropriate to set forth just one proof when there is one thing to be understood. But in that audience [of

Dharmodgata] many people with different minds are gathered together, so, governed by that, many statements [of examples] are appropriate. These examples (*dṛṣṭānta*) are conceptual (*vikalpa*), not rhetorical repetition of the same thing in different words (*samuccaya*). [Those holding this second view] respond like this in all cases where [others argue the Buddha] says too much. Similarly, [they say], he has not taught the reason: “because they are dependent originations” because the wise can infer it from the example he furnishes.

[965] Having taught the own-being of the Tathāgatas, to prevent settling on the imaginary (*kalpita*) [Dharmodgata] says, **A man, scorched by the heat of the summer, during the last month of summer, at noon, might see a mirage [the outcome of] particular sun rays floating along, and might run towards it, and think ‘there I shall find some water, there I shall find something to drink.’ What do you think, son of good family, has that water come from anywhere, or does that water go anywhere . . . Sadaprarudita: No water exists in the mirage. How could its coming or going be conceived? That man again is foolish does not know what something actually is and stupid understands it incorrectly if, on seeing the mirage, he forms the idea of water where there is no water. Water in its own-being certainly does not exist in the mirage.** When there is knowledge of water in a mirage, [the ground] heated by the rays of the sun is not the objective support, otherwise it would lead to the unwelcome consequence that X can be an objective support of a Y-aspected knowledge. All real things (*bhāva*) are in a form reversed from each other, [i.e., exist discretely] so in true reality water does not exist in the form of a mirage and so on. The knowledge with that as objective support is devoid of an object (*viṣaya*) and hence mistaken (*bhrānta*).<sup>104</sup> This is the meaning. **Dharmodgata: Equally foolish are all those who adhere to the Tathagata through form and sound, and who in consequence imagine the coming or going of a Tathagata.** Having anticipated the doubt, as before, with,



**And why?** he says, **For a Tathagata cannot be seen from his form-body. The dharma-bodies are the Tathagatas.** The Tathāgata does not have the Form Body for its essential nature (*-ātmaka*) because the imaginary is absolutely empty.<sup>105</sup>

To prevent settling on dependent phenomena (*para-tantra*) he says, **There is no coming or going of the body of an elephant, horse, chariot or soldier which has been conjured up by a magician, i.e., the subject and object aspects are false (*alīka*) so a magical apparition does not come and so on. Just so there is neither coming nor going of the Tathagatas that are dependent phenomena.**

[967] To prevent settling on the final outcome (*pari-niṣpanna*) he says, **A sleeping man might in his dreams see one Tathagata, or two, or three and so on.** [Śāntarakṣita says Kumārila-bhaṭṭa] says,<sup>106</sup> “[A dream] always has an external objective support, but other than where it actually is, in this or in another life, now or at some other time. Knowledge in a dream is ranging over this or some other place.” This is not [the case], because it leads to the unwelcome consequence that X can be an objective support of a Y-aspected knowledge. Furthermore, it is not tenable that [the dream-object] is a different external form because, in the tiny [closed] bedroom, [the dream] beholds mountains, plains, oceans and so on that are very big in size. Therefore a dream is false because such knowledge arises only as mistaken. **Just so the Tathagata has taught that all dharmas their own-beings in the final outcome, [i.e., their perfected natures] are like a dream** because [their] production is not corroborated by valid cognition. **All those who do not wisely know all dharmas as they are, i.e. as like a dream, as the Tathagata has pointed out, they adhere to the Tathagatas through their name-body and their form body, and in consequence they imagine the coming or going of the Tathagatas. Those who in their ignorance of the true nature of dharmas who do not understand the nature of non-production imagine the coming or going of the Tathagatas, they are just foolish common people, at all**

times they belong to birth-and-death with its six places of rebirth the five forms of life—the gods and so on—with the Asura placed in a separate category, and they are far from the perfection of wisdom, far away from the dharmas of a Buddha. On the contrary, however, those who know as they really are all dharmas . . . These disciples of the Lord do not consume their alms fruitlessly. [Ārya-deva, in his *Four Hundred* says],<sup>107</sup> “Veer away from morality, if you have to, but never from [correct] view. You go to heaven when you are moral; you advance to the supreme state with [correct] view.” So, based on this axiom, just those who believe in the illusion-like, true nature of dharmas are students of the Lord.

[968] The slow-witted person has a qualm: “Given that he has refuted the true reality of the three categories of imaginary phenomena and so on, there is no Tathāgata at all.” Allaying this, because the Tathāgata is a dependently arisen phenomenon, he says, **The gems which are in the great ocean do not come from any place in the East, or West, or in any other of the directions, but they owe their existence to the wholesome roots of beings.** [Vasubandhu, in his *Treasury of Knowledge* 4.1] says, “The world in all its diversity arises from actions,” so on the covering level, dependent on wholesome action common to beings, they have wholesome roots as their cause, and hence **are not produced without cause. And when, dependent on cause, condition and reason, these gems have been co-produced and stopped by conditions, they do not pass on to any place anywhere in the world in any of the ten directions. And nevertheless, when those conditions exist (through the force of them has been left out), the gems come into being; when those conditions are absent, they do not come into being. Just so the perfect body of the Tathagatas has not come from any place anywhere in the ten directions, and it does not go to any place anywhere in the world with its ten directions. But the body of the Buddhas and Lords is not without cause, i.e., the body is not without cause**



because it arrives at its final outcome through the force of the wholesome roots of beings the Buddhas will train.

He has taught that [the body] arises from action common [to beings]; now, to explain that it arises from action unique to the Lords, he says, **It has been brought to perfection by their conduct in the past** because it comes forth from the Belief Performance level, **is dependent on causes** because it is produced from the preparatory Joyful and so on levels as its substantial (*upādāna*) cause, **produced from conditions** because it arises from the three resultant Unmoving and so on levels as co-operative cause, **and produced as a result of karma done in the past** because it is supported by (*saṃgrhīta*) the Total Illumination (Samantaprabhā) level. Those, according to some, are the different meanings. Therefore the Tathāgata is not there as something that has its own-being [or essential, absolute nature], so he says, **It is, however, not in any place anywhere in the world with its ten directions.** [969] [Dharmakīrti] says,<sup>108</sup> “Here it ultimately exists if it is able to perform a function.” So, living beings who take things as a basis settle down on a Tathāgata, just dependently arisen through the force of the connection between causes and effects corroborated by valid cognition, as having an absolute reality (*tāttvika*). To prevent this he says, **When the sound of a lute is being produced, it does not come from anywhere. When it is stopped it, it does not go anywhere, nor does it pass on to anywhere. But it has been produced conditioned by the totality of causes and conditions, dependent on causes, dependent on conditions,—namely, an oval-shaped trough, a leather skin [tightly stretched over it], strings, a stick (*daṇḍa*, *yu*) [functioning as the neck], tuning pegs (*upadhānī*) rounded pieces made of wood, etc.,<sup>109</sup> with strings wrapped around them placed at the top of the stick, a bow (*koṇa*), a person who plays it, and his actions. The notes<sup>110</sup> are from particular strings placed on the surface [of the instrument]. And yet that sound does not come forth from the oval-shaped trough and so on. He is saying the**



sound is not produced by one [of the causes]; it is labeled when they are all assembled (*samāyoga*). Thus, by giving an exposition of sound that is labeled, he refutes that the own-being of a complete collection (*sāmagrī*) is an absolute reality.

**[Just so the perfect body of the Buddhas and Lords is dependent on causes, dependent on conditions, and it has been brought to perfection through exertions which have led to many wholesome roots. But the augmenting of the Buddha-body does not result from one single cause, nor from one single condition, nor from one single wholesome root. And it is also not without cause. It has been co-produced by a totality of many causes and conditions, but it does not come from anywhere. And when the totality of causes and conditions has ceased to be, then it does not go to anywhere. It is thus that you should view the coming and going of those Tathagatas, and that you should conform to the true nature of all dharmas.]**

### **[Discursus on Cause and Effect]**

There are four options: a variety of causes cause a single or a variety of results; and similarly, one cause causes a single or a variety of results.

Amongst these, if your position is that a variety of causes cause a single result, then you are accepting that a single eye-consciousness [seeing a complex object] is produced from the eye, form, light, the work of the thinking mind (*manaskāra*) and so on. Then there are a variety of causes [970] but still the result has no variety. A variety of causes would not have a variety of results, [always just one]. Similarly, even though there are no non-various [single] causes, still there is no variety of results. So a variety and non-variety of results, no longer contingent on positive and negative concomitance with a variety and non-variety of causes, would be causeless. In that case, given that there

is nothing outside variety and non-variety (*bhedābheda*), the universe would be permanently in a state of what is, or a state of what is not, because what is causeless is not contingent on anything, [so it would be permanently locked into what it is or is not].

If you say: Is it not the case that the complete collection (*sāmagrī*) is the producer of the result, and in well-crafted conformity with its variety and unity (*abheda*), in conformity with positive and negative concomitance, there is a variety and unity of results? [In response we say] this is a hollow argument because there is no so-called “complete collection” (*sāmagrī*) other than all being together (*samagra*). The use of the word “complete collection” just for the things that are all together is, nevertheless, required. The eyes and so on, each with its own discrete identity, are different. If they are able to produce one single result, eye-consciousness, why, indeed, even when they all fall together within the midst of the complete collection, should the things that are all together not produce eye-consciousness?

If you say: Plots of earth and so on that are different (*bhinna*) from the eyes and so on [that are together in the complete collection producing eye-consciousness], do not produce [it, in response we say], you have to explain how the eyes and so on that are different (*bhinna*) from each other produce it.

If you say: It is because they are in their own-being, [i.e., essential nature] producers, [in response we say] that is not so. You have established that being other than the producer is to be a non-producer, so those other ones [in the complete collection] reversed from that one that is a producer in its own-being do not get to be producers, because they are other than the producer, and hence have a different nature.

Let it be the case that we are not saying the other [causes in the collection] have the essential nature (*rūpa*) of that producer, but rather that the essential nature of one producer is not that of another. The others are also, in their

very own-beings, producers, but not because of another's essential nature, because they do not have that as their essential natures. It is not established that they are reversed from being producers in their essential natures, so what contradiction is there here, then, if each is individually different, and is also, in its own-being, a producer? [In response we say], in this case, [different causes making up the complete collection] do not have the essential nature of the one [putative first] producer they are reversed from, [i.e., are not identical to]. Nevertheless, they are not [causes] that do not have its result. So how does it make sense, here, to say, "just this has to cause its result, not something else." And in that case, since just one [cause] works to make its result, what purpose do the others serve in the make up of that result?

Let it be the case that there is nothing at all in the things [that come together to produce sight] that purposefully makes them do what they do, such that the others refrain [from productive action thinking, as it were], "Why are we here given that this one is also able [to produce it]?" They are as they are naturally, operating without intentionality with qualifications engendered by the transformation of their causes, and as such [971] they are not suited to arguing.<sup>111</sup> Therefore, since this is the case, a situation obtains where the others also produce just the own-being of the result that the single cause produces. [In response we say], in that case one would not have seeing as a complex result where there is a complex cause. A variety of causes would produce a result that is just bland (*avisadrśa*) and undifferentiated, so it would not have a variety [of different things making up the sight as its result].

Then you think: Even though the eyes and so on are elements (*mūrti*) different to each other, it is definite that just those, not others (plots of earth and so on) produce eye-consciousness, because their own-being, [i.e., essential nature] has a certain enhancement (*atiśaya*). Thus only the eyes and so on have the own-being with that enhancement,



not the others. This is the case. But why do they have this enhancement? To avoid the problem that something without causes is not contingent [on anything], and the unwelcome consequence that there would be no law [of cause and effect], it is said that, “this enhancement of their essential nature is [produced] from its own causes.” This state of being the producer of this [enhancement]—it has [causes] too, because it is from its own causes that are different to it, so there is a chain of causes without a beginning. Therefore, because we accept this chain of such causes, we are also not stuck with the fault that there is an infinite regress. Thus, a complex bundle of causes produces a [single] non-complex result. Just this particular moeity explains the variety and unity of the result from the variety and unity of the causes.

[In response we say], this is a hollow argument. It is axiomatic, [as Dignāga says,<sup>112</sup> that], “Only (a reason) stating what is settled (*niścita*) for both [parties] is a proof or refutation.” Therefore [your argument] is fine when directed towards Sāṃkhya and so on who accept such a connection between cause and effect. [Your argument is]: “causation is not arbitrary when there is no variety [of causes] and no special feature because it happens through the force of a property in the cause. Similarly, when a special feature is absent from a variety [of causes], causation is not arbitrary because it happens through the force of a property in the cause.” But Mādhyamikas deny there is cause and effect in true reality. How can they accept “this enhancement that these [actual causes of eye-consciousness] have from their own causes”—a cause [of eye-consciousness] marked by the force of a property in the [various] causes? It is not established for them.<sup>113</sup>

Then you think: If you do not accept [a single result is produced] through the force of a property in the [various] causes it is difficult not to preclude the possibility (*virodha*) of direct perception. That is not true. We have qualified what we say with the words “in true reality” so we do not negate the ordinary [literally, “as-they-are seen”] reality

(*yathādarśana*) of things, but rather negate the imaginary [literally, “seen-not-as-they-are”] world (*ayathādarśana*), [i.e., we are not negating conventional truth], so this argument of yours is pulling out a turtle hair, [i.e., is misdirected].

If you say: [your position is not tenable] because you cannot assert cause and effect in an imaginary world (*ayathādarśana*), [in response we say]: No. We do not *in true reality* that is supported by valid cognition, accept cause and effect unsupported by valid cognition. Why, then, should we, because of that, not accept [conventional] cause and effect in the [ultimately] imaginary world? So [things existing] only just to this extent appear to direct perception. We do not negate [conventional, dependent origination conveyed in the Buddha’s statement that], “where that exists this comes about.” Direct perception does not know of a cause and effect depicted as validated by valid cognition [972] because it is non-conceptual, and therefore devoid of the capacity to ascertain what valid cognition validates. And it is not logical to say that from the appearance of an actual thing (*vastu*) [a direct perception of it] appears in that form indistinguishable from it, because there is even [direct perception] in a form that is distorted (*atathā-viddha*) [and not rooted in any actual thing] when an imaginary strand of hair [that a person might try to brush away from their field of vision] and so on appears. So this appearance [you have in mind when you say we preclude the possibility of direct perception] is mistaken (*bhrānta*) too, and hence wrong [or deceiving] (*mithyā*), because there is nothing that ties this appearance you assert to be true, to truth.

If you say: It is tied to truth because [the actual thing it directly perceives] works to perform a function, [in response we say]: Not so. Its work to perform a function is its work to perform the result, [i.e., to give rise to the direct perception of it], and since, in the aforementioned way, it is in a form valid cognition does not ultimately validate, we assert it conventionally [literally, “as something concealing”]



(*saṃvṛtyā*), [i.e., as something ultimately empty of true existence], so it does not cause knowing.

If you say: When everything is false (*alīka*), [particular results] are not restricted to specific places, times and so on. [In response we say]: This fault would occur were we to assert there are no causes, but these sort of later and later results operate, unable to withstand examination by analysis, just to the extent that they are playthings of the non-analytic mind, restricted to specific places, times and so on based on their own earlier and earlier causes. And it is just because of this that there is no production of rabbit antlers and so on—because they have no causes.

If you say: Why should the same correct method [of logical analysis] not lead to (*nyāya*) the negation of ordinary reality (*yathādarśana*) as well? [In response we say]: It does not, because that would contradict (*virodha*) valid cognition. If you then say: This is not, therefore, a correct method [of logical analysis] because it can be invalidated (*bādhā*) [by true reality that withstands analysis. In response we say]: That is not the case, because, to the extent it is a correct method [of logical analysis] leading to true reality, to that extent we do not assert it can be invalidated. To the extent the invalidated is the imaginary world (*ayathādarśana*), to that extent there is not a correct method [of logical analysis] that leads to it.

So then you think: We accept the second option, where just a variety of causes cause a variety of results. A result has special features because of special features in the cause, that is how it operates, because special features devoid of the operation of cause and effect do not come together [in a unified result like direct visual perception].<sup>114</sup> So, eye-consciousness has a knowing nature (*upalambhātmatā*) because of its immediately preceding condition (consciousness); the eye sense-power restricts just that knowing nature to a fitness for grasping shapes; and because of the [sense] object it takes a form similar to that. Hence a result, [i.e., direct visual perception of a complex object] that is partless in form and



is in fact (*vastutaḥ*) a unity (*abhinna*), is diverse (*bhinnā eva sva-bhāvā bhavanti*) because of the diverse causes, so it is not the case that the result of a variety of causes is itself non-various, [i.e., one].

[In response we say] this does not make sense. If you accept that the knowing nature and so on differ from each other, [973] there would be a variety of that consciousness, [i.e., not a a single unified visual perception, but different ones for each special feature] because [the direct eye perception] is not separate from [its] knowing nature and so on, just as the knowing nature and so on are not separate from their own identity [as direct perception].<sup>115</sup>

If you say: Well, then, it is not established that [the direct eye perception] is not separate from these [special features it has], and hence there will not be various consciousnesses. [In response we say]: If you assert that consciousness, [i.e., the direct eye perception] is different to those [special features it has], it will have no cause at all, because causal operation is connected with the knowing nature and so on that are other than the consciousness. Then there will be the fault [that the perception will be] permanently in a state of what is, or a state of what is not.

If, worried about the aforementioned problems, you do not accept that it is separate, then, in that case, the knowing nature and so on will not differ from each other, because they are not separate from the single consciousness, just as the consciousness is not separate from its own identity [as the direct eye perception]. Then the idea that there are different spheres of causal operation [associated with each separate cause] would be meaningless, so you will incur the fault I explained before [when you said, “a result that is partless in form and is in fact a unity is diverse] because of the diverse” the eye and so on “causes,” etc.

Then you think: We see that the own-being of the result<sup>116</sup> comes into being with reverses (*vyāvṛttimat*) from a variety [of things it is not, such as] not-being-a-knowing-nature and so on, [i.e., with various, negatively derived,

conceptual identities]. Having based the idea of a different property (*dharma*) [on that, we get consciousness itself as a discrete conceptual identity], because, from the activity of the thinking mind (*manaskāra*)—its being aware (*bodha*)—there is the state of awareness (*bodhi-rūpatā*). Hence there are different features [in the unified result] (being a knowing nature and so on) with matching causes. From that and other (*-ādinā*) matching causes we thus construct the different features (being a knowing nature and so on) [in the unified result] through the different spheres of causal operation. Because it, [i.e., consciousness's discrete conceptual identity as consciousness] does not exist, it does not differ from those [other conceptual identities based on it], and because the consciousness's variety is not other than the single consciousness it is not different to them. Thus in both [your] proofs, the reasons are not established [as a property of the logical subject].

[In response we say]: In that case those special features are constructed out of ideas, like sky-lotuses. They are therefore not contingent on causal operations, and it is therefore illogical to say different special features are there because of different causes. If you insist they are contingent, well then, in that case, given the craftsmanship you vest in ideas,<sup>117</sup> the causal operation in just these [various causes] you are positing (the knowing nature and so on) will be simply imaginary, not real. And in that case the result will be causeless because causal operation will only inhere in things with an imaginary nature.<sup>118</sup>

If, worried about the aforementioned problems, you then assert: The single result is not different; the special features that are not separate from the result are different. [In response we say]: Different and non-different natures will therefore be lodged in this [single consciousness], and the features and what possesses the features will be basically different, like the moon and the stars. You will be assailed not simply by a [consciousness] universal in a state over and above [the specific features of the consciousness], but also



by the fault that two things that are not different will have marks that destroy each other.

[974] And, given your assertion that [this single consciousness] does not differ from awareness (*bodha-rūpa*), what about this: the result consciousness, [i.e., direct visual perception of a shape] will not arise from the shape, because [the shape] is not other than the awareness, just like awareness's own identity, and yet this [consciousness] will arise from the shape as well, because it does not differ from the object-aspect, [i.e., from the mental image of the shape], just like the object-aspect's own identity. For the single result there will be arising and non-arising, and for the single cause there will be both a producer and a non-producer at the same time, something excluded from reality.

[Final defense of discredited thesis]: Let it be the case that [the direct visual cognition of a complex object arises from a complex cause] because that is the sort of result we see being produced. [In response we say]: That does not make sense. Do not make seeing two moons into a valid cognition in order to validate, with valid cognition, all invalidated seeing.

But then, when you accept the third option, where just one [unified] cause causes a variety of [unified] results, it is not right. This is because, when a variety of results are produced from one [unified cause], a variety of causes will not have a variety of results, [always just one; i.e., a complex visual result will not arise from a complex cause]. So, even though a variety, [i.e., a multifaceted, unified cause], it will not be the cause of the variety. And then the unity and variety of the domain (*viṣaya*), [i.e., the sphere within which the complex visual result occurs] will be causeless.

If you say: Its unitary nature has been enhanced in such a manner that, though one, it causes a variety of results, [in response we say]: Is the enhancement of the nature of that cause, whereby one cause produces one [unified] result, just that [cause] or something other? If you say it is just that [cause, in response we say]: How will there be variety in the



result? [If you say]: Well then, [that enhancement] is other [than the unified cause, in response we say]: In that case, therefore, it does not make sense that the cause is a unity, because there is nothing other than the enhancement.

Were it the case that a cause that becomes the own-being, [i.e., essential, primordial nature] of the result, produces the result, as in the Sāṃkhya school, then it would not make sense that one [cause] that precludes a variety of natures (*rūpa*) produces a variety [of results]. But to the extent that a variety and non-variety (*bhedābheda*) of results is produced simply by the presence of a cause defined as a producer, in its own-being, of a variety and non-variety, this argument poses no problem. This variety [diversity] or non-variety [unity] of results from the variety and non-variety of causes is itself just the different and non-different (*bhinnābhinna*) results produced from a cause defined in its own-being as a producer of a variety and non-variety.

[In response we say]: This is also [seen to be] false when subjected to the following analysis: Is the own-being of the eye that produces the [next] moment of the eye the very one that produces the eye-consciousness as well? If you say it is just that very one, [in response we say]: This consciousness also, like the eye, will be the eye itself, because it is a product of the cause that in its own-being produces the eye. Also, the own-being that produces the eye-consciousness will be itself the one that produces the eye. Thus the eye also, like the eye-consciousness, will be the eye-consciousness itself, [975] because it is a product of the cause that in its own-being produces the eye-consciousness. Alternatively, if the eye [the cause] has an own-being of an eye and something that is not an eye because it is a cause that in its own-being produces an eye and something that is not an eye as its product, then, in that case, consciousness [the cause] has an own-being of consciousness and something that is not a consciousness because it is a cause that, in its own-being, produces consciousness and something that is not consciousness as its product. If you accept

this to be the case, the fact that you are utterly demolished by direct perception and so on puts you in a very tight spot.

You think: Eye own-being X (*anya*) produces the [next] instant of the eye, and eye own-being Y (*anya*) produces the eye-consciousness. [In response we say]: Are those two own-beings different (*vyatireka*) or not different from the eye? If they are different, then, just those two real producers will constitute the real, because they are marked by performing the function [of producing their respective results], while the eye will be unreal because it will not do anything at all. If, though, they are not different, then, even though the eye you assert is one, it will still be various, like two own-beings, because it will not be different from the two own-beings that differ from each other. Thus the oneness [of the cause] is destroyed, [and with it your basic premise that one cause causes one result]; or, alternatively, the two own-beings will be a unity (*aikya*) again, like the eye, because of the eye's unbroken oneness.<sup>119</sup> Then there is the fault I explained [at the bottom of page 974] with, "Is the own-being of the eye [that produces the next moment of the eye] the very one [that produces the eye-consciousness as well]" and so on.

Then you think: As a cause produced from its own cause to produce one [result],<sup>120</sup> it produces one result, and similarly it produces a variety [of results as a cause] produced from its own cause. [In response we say]: You interlocutors have thus forgotten the task at hand. How can you say this to Mādhyamikas [who have refuted that] a variety of producers in one [cause produce a unified but diverse result] and who, like that, want to refute one producer [of a variety of results? Furthermore, your argument] is fruitless even directed to Non-mādhyamikas, because they [already] assert there are one and a variety of producer [causes for a unified but diverse result].

Let it be the case that a non-variety, [i.e., a unified result] is produced from [a cause] defined as a producer, in



its own-being, of a variety. [In response we say]: If so, the unwelcome consequence is that the result will be causeless because it will not match the own-being, [i.e., essential causal property] of the cause. How, given that an eye and a non-eye (eye-consciousness) arise from an eye [the cause] defined as a producer, in its own-being, of a variety, can a non-variety, [i.e., a single unified result] be produced from an open eye?

[If you, to defend your untenable thesis, say]: The cause does not cause the variety [in a unified] result following from it because of potentials with mutually distinct marks; rather, it is from its own-being, [i.e., just because of what the cause is in itself. In response we say]: We keep questioning you about such an own-being. Now, sir, given that we have refuted it earlier in these many ways, and you are hiding those [refutations] away, what is this diverse (*viśva-rūpa*) “own-being” that lets you, freed of the mental burden of other responses, sit easy as you protect your own position?

If you say: It is the capacity of a property (*dharma*) of the cause. It is not so, because I have refuted that before.

[976] And do not say it is [the causal state of consciousness] present in a visible state (*paridṛśyamāna-rūpatā*), because the imaginary appearance of real production and so on [that comes about] in a conscious state (*pratyaya*) with a shape and so on appearing to it, based on philosophical treatises [that propound that view] stands refuted, so this kind of ordinary common view (*pratīti*), a perception (*buddhi*), on account of which, or in which, true reality is covered up, is asserted to be a *saṃvṛti* (“a concealer,” “a covering level truth,” “a merely conventional truth”). On account of that [concealing perception], all this diverse [world] we commonly view (*pratīyamāna-sva-rūpa*) is true. Otherwise it is false. Hence it is hard to refute the ordinary reality (*yathā-darśana*) of a cause and effect entity.

This being the case, some voice the following objection: Because a convention (*saṃvṛti*) is a thing that does not exist



(*abhāva*) and a production is a thing that does exist (*bhāva*), you have accepted a reality (*vastu*) that is simultaneously suited and not suited to perform a function. [That is wrong.] But by accepting that an arising is produced as in this statement: “when the production is the convention, there is conventional production,” you do not end up with any problem. Similarly, [you do not have a problem when you accept that] the meaning of [the statement], “non-production is the ultimate, thus, it is not produced ultimately,” is the non-production when it does not arise.<sup>121</sup>

[In response we say]: In this case there is [“the fallacy of the property] to be proven being already established” and so on. So this [objection] is simply an irrelevant disjointed statement by conceited [persons] with no understanding of what marks a conventional [truth] (*saṃvṛti*).

Well then, we accept the fourth option, where just a single cause causes a single result.

[In response we say], that really is not elegant at all, because, in that case, [the single cause] that is the producer of the [next] instant of an eye and so on of the same type will not produce its own consciousness. This sticks you with the glaring unwelcome consequence that [the result of such a cause] is blindness, deafness and so on. And when you accept [that the single cause] is the producer of its own consciousness, you sever the continuum of the eye-type and so on. After the single instant, therefore, there will be no eye and so on, and no consciousness either. Thus you effortlessly get just this blindness and so on throughout the world.

So, [this four-point analysis yields the following syllogism]: Whatever is dependently arisen is ultimately simply a plaything that does not [withstand] analysis, like elephants and so on that a magician magically produces. All things such as form and so on are like that too. This is a reason from an essential [property] (*sva-bhāva*). It is not the case that the reason is not established [as a property of the subject] because dependent arising is what we see in ordinary

reality (*yathā-darśana*). It is not contradictory because there is [positive concomitance established through an example] similar to the logical subject (*sapakṣa*). And [the reason is] not inconclusive (*anaikāntika*) because the earlier explanation furnishes valid cognition that invalidates instances dissimilar to the subject (*vipakṣa*).

So, by this logic, the body of Lords is established as coming about contingent on conditions, just like word representation. But enough of this digression.

### [End of Discursus on Cause and Effect]

[977] [Dharmodgata] then says about the purpose of the aforementioned investigation of dharmas, **And it is just because (*yataḥ* is *yasmāt*) you will wisely perfectly know with the realization of the path of seeing that the Tathagatas, and also all dharmas, are neither produced nor stopped, that, having eliminated all cankerous and knowledge obscuration and their root with the knowledge of selflessness, you who have got rid of them shall gradually become fixed on full enlightenment** the first Bodhisattva level and so on, **and that you shall definitely course in the perfection of wisdom and skill in means.** This is what he means.

[983] To teach trainees that realization arises through the force of unmistaken explanation, [*Eight Thousand* 516] says, **When this disquisition on the fact that the Tathagatas neither come nor go and so on had been taught the earth shook in six ways and so on.**

[After Dharmodgata praises his behavior], **Bodhisattva Sadaprarudita then had a supreme, a most sublime feeling of zest and joy: “It is a gain to me, a very great gain that, by asking for the perfection of wisdom and for this disquisition, I have wrought the weal of so many beings. That alone should bring me merit sufficient for the accomplishment of full enlightenment. I have no longer any further doubt about in regard to the supreme enlightenment.**



It is not possible to eliminate one, from amongst [the things that form] a single unity (*eka yoga-kṣema*), without eliminating the other, so [here *Eight Thousand* 518 says Sadā-prarudita] eliminates doubt, making it abundantly clear that the capacity of the path of seeing that he has realized, through of the force of [Dharmodgata's] unmistaken explanation of dharmas, eliminates the entire group [of view and non-view cankers] eliminated by the path of seeing.

[Sadā-prarudita then gives away himself, together with all his companions as servants to Dharmodgata.] **The Bodhisattva Dharmodgata accepted Sadaprarudita's gift, so that his wholesome root might reach fulfilment,** governed by the first Bodhisattva level, is the idea, since the perfection of giving becomes unsurpassed there. **Immediately afterwards he returned it to Sadaprarudita. After that, the Bodhisattva Dharmodgata went into his house . . . and remained for seven years immersed in one uninterrupted state of trance.** [In *Correct Exegesis* we find the statement],<sup>122</sup> "I am not now become hard-hearted, stingy with Dharma, an academic tight-fist, or incapable. I do not have suffering as my creed;<sup>123</sup> and it is not that my treatise is finished and I am trying to prise something out of you.<sup>124</sup> I do not teach because I have trainees that cannot understand me, and do not respect me. I, the Lord, have withdrawn for two and a half months to make [Listeners] understand and to make them thirsty [for the Mahāyāna]." Based on this axiom some say, "he remained for seven years immersed" because he wanted to know if noble Sadā-prarudita's aspiration was completely pure. Others say it is for the purpose of fully purifying the seven branches of enlightenment that [Sadā-prarudita] attained through the force of having attained the path of seeing.

[One day the Bodhisattva Sadaprarudita heard a heavenly voice which said: "On the seventh day from today the Bodhisattva Dharmodgata will emerge from his trance . . . When the Bodhisattva Sadaprarudita wanted to sprinkle the ground he could not find any water, though



**he searched all round. For Mara the Evil One had hidden all the water . . .]**

[985] Because of [his] completely pure aspiration, the force of [his] meditation gave rise to a causal-sign appearance (*nimitta-pratibhāsa*), [i.e., an order of things] free from distortion, [and he saw things from an utterly altruistic perspective], so [*Eight Thousand* 523] says, **The Bodhisattva Sadaprarudita then thought to himself: “Let me pierce my own body and sprinkle the ground with my blood. The ground is full of rising dust, and I fear that some of it may fall on the body of the Bodhisattva Dharmodgata. What else can I do with this body which is of necessity doomed to break up . . . The Bodhisattva Sadaprarudita, having calculated having considered thus, then took a sharp sword, pierced his body on every side, and everywhere sprinkled that piece of ground with his own blood. Explain (as in the passage [on page 961] on getting a price for selling his body) that he had magical powers and direct [clairvoyant] knowledges, but did not use them for worship, [in order to demonstrate respect for the Dharma, or because his aim was listening to Dharma]. The merchant’s daughter with her five hundred maidens followed his example, and did as he did.**

**After the lapse of seven years Dharmodgata emerged . . .** [986] And what sort of Perfection of Wisdom did he demonstrate? [*Eight Thousand* 525] says, **And this is the demonstration of the perfection of wisdom by the Bodhisattva Dharmodgata: “The perfection of wisdom is self-identical, because all dharmas are the same, and so on. Some, [and Hari agrees], say “dharmas are the same” and so on are all just elucidations of exactly the same selflessness of dharmas, teaching it in different ways; but still, because [they are words of a Buddha conveyed] through human action, these statements should be an eloquent way of conveying the result the speaker intended, so you should understand their different meanings in the light of what is intended, as it comes down in the unbroken [oral]**

tradition (*sampradāya*). Therefore just this doctrine (*mata*) [conveyed in the oral tradition] is being written out [in the *Ornament*].

There, [in this part of the *Eight Thousand*, as interpreted by the tradition, Dharmodgata] teaches the sequence of six clear realizations from the knowledge of all aspects, up to, serial clear realization, each in the form of the paths of preparation, seeing, and meditation with the first eighteen statements: **The perfection of wisdom is self-identical, because all dharmas are the same. Perfect wisdom is isolated because all dharmas are isolated** [and so on, with, **immobile, devoid of mental acts, unbenumbed, with one single taste, boundless, non-production, non-stopping, boundless like the firmament, boundless like the ocean, as Meru shining in multi-coloured brilliance, like the firmament not fashioned, and boundless because form, feeling, perception, volition, and consciousness are boundless**]. Then, the next four statements, **the perfection of wisdom is boundless because the elements of earth, water, fire, and wind are boundless** are to address the topic of the four awakenings in a single instant. Then, the single statement, **the perfection of wisdom is boundless because the element of space is boundless** is to make known that emptiness is the single taste [987] of the three [Buddha] bodies. After that, however, the three statements, **the perfection of wisdom is boundless because the element of consciousness is boundless, the perfection of wisdom is adamant because all dharmas are adamant, and the perfection of wisdom is not differentiated because all dharmas are not differentiated** are to communicate what the three Dharma, Enjoyment, and Emanation Bodies are in themselves (*svārūpa*). And then you should understand the four statements after those, **the perfection of wisdom is non-apprehended because all dharmas are non-apprehended, the perfection of wisdom is the same whatever it may surpass because of the sameness of all dharmas whatever they may surpass, the perfection of wisdom is powerless to act because all**



**dharma**s are powerless to act, and the perfection of wisdom is unthinkable because all dharmas are unthinkable, are to teach the Dharma Body's work<sup>125</sup> establishing persons to be trained, in accord with their fortune, on the accumulation, belief, Bodhisattva, and Tathāgata levels. This is the summary. I refrain from giving a further explanation of the subjects because in the main they have been explained already.

All the while, as if in a dream state, because of the blessing of noble Dharmodgata and because of the force of his prayers, merits, and knowledge, [988] meditative stabilizations mirroring (*-ākāra*) the aforementioned demonstration of the Perfection of Wisdom as eight clear realizations were produced clearly in the mind (*pratibhāsa*) of Sadāprarudita in the sequence in which knowledge arisen from listening and thinking is produced. Thus [*Eight Thousand* 526] says, **Thereupon on the occasion there was born in the Bodhisattva Sadaprarudita the king of concentrations, called "the sameness of all dharma**s" the meditative stabilization, established in which, all dharmas present themselves as being the same. Explain **the concentration called "isolation of all dharma**s" and so on in the same way.

[This passage is saying Sadāprarudita, having accumulated the equipment and trained on the Belief Performance level, reached the first Bodhisattva level. Qualm]: But the aforementioned Perfection of Wisdom-supported meditative stabilizations—as realizations [where just emptiness] is constantly clearly in mind—completely contradict [another] sūtra,<sup>126</sup> because [this other sūtra says],

In the first incalculable eon [the Bodhisattva] completes from the Accumulation level up to the first [Bodhisattva] level; in the second, having gained the Stainless level completes up to the seventh level; and again, in the third incalculable eon goes from the Immovable level up to the Buddha level. Thus [the Bodhisattva] realizes Buddhahood in three incalculable eons.



Taken at face value [this] sūtra is contradicted [by the Dharmodgata Chapter that says Sadā-prarudita goes through all the stages during the discourse while on the first Bodhisattva level].

Still, [Bodhisattvas reach enlightenment in] “three incalculable eons” because the set of three is common [to all ten Bodhisattva levels], “but not ultimately.” Thus, the exposition in the [other] sūtra that requires interpretation is contradicted, because Vasubandhu says,

[Bodhisattvas] pass the first incalculable eon filling the Accumulation level; after that they pass the second incalculable eon completing the Belief Performance level; and after that, having completed from the first level up to the Dharma Cloud Bodhisattva level [spending] three countless eons on each, they accomplish the Buddha level. Thus they reach the Surrounded by Light (*samanta-prabhā*) Buddhahood.

Thus they reach Buddhahood in thirty-three incalculable eons, [passing the three incalculable eons mapped by the stages of the path on the first level in a dream-like state where the emptiness of them is the sole object].

Through the force of the meditative stabilizations mirroring the demonstration of the Perfection of Wisdom in the form of the aforementioned eight clear realizations, [Bodhisattvas] gain many meditative stabilization doors right on the first level, so [*Eight Thousand* 526] says, **Beginning with these, the Bodhisattva Sadaprarudita acquired six million concentration doors.** Here the “meditative stabilization doors” are just the skillful means to fully consummate the meditative stabilizations, not the [actual] meditative stabilizations because the *Ten Levels Sūtra* has stated that on the first, Joyful level [Bodhisattvas] gain one hundred meditative stabilizations. Alternatively, “meditative stabilization doors” are just the own-beings, [i.e., emptinesses that are the essential natures] of the

meditative stabilizations. You should be aware that the word “hundred” [in the *Ten Levels Sūtra*] is just standing as an indicator [for other numbers as well].

The thirty-first, Dharmodgata Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*

*Ornament* CHAPTER EIGHT,  
*Light* CHAPTER THIRTY-TWO:

*Entrusting*

[991] To give an account of what happens (*vyāpāra*) when [Bodhisattvas] have perfectly realized the meditative stabilizations, [*Eight Thousand* 527] says, **In conjunction with the acquisition of the six million concentration doors the Bodhisattva Sadaprarudita saw the Buddhas and Lords,—in all the ten directions in countless trichiliocosms—surrounded by their congregations of monks, accompanied by multitudes of Bodhisattvas, teaching just this perfection of wisdom, through just these methods, in just these words, and so on.**

And then to again engender respect in others, introducing the topic of entrusting, [the *Eight Thousand*] says, **The Lord thereupon said to the Venerable Ananda: “In this manner also, i.e., given such a meaningful effort by Sadā-prarudita, not only in the earlier discourses given [in the *Eight Thousand*] should you know the perfection of wisdom as the one who nurses the cognition of the all-knowing in the Bodhisattvas.**

Having introduced it in that fashion, [the Lord] pronounces the entrusting, saying, **Therefore then, Ananda and so on.**<sup>127</sup>

**Therefore then, Ananda, a Bodhisattva who wants to acquire the cognition of the all-knowing should course in this perfection of wisdom, hear it, take it up, study, spread, repeat and write it. When, through the Tathagata’s sustaining power (it is done through the might of the**



Tathāgatas because something greatly beneficial has many obstacles, so [Bodhisattvas] are not able to immediately write it out) **it has been well written, in very distinct letters, in a great book, one should honour, revere, adore and worship it, with flowers, incense, scents, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags and with rows of lamps all round, and with manifold kinds of worship. This is our admonition to you, Ananda.** What need is there for this detailed entrusting? Having anticipated this doubt with, **And why?** [the Lord] says, **For in this perfection of wisdom the cognition of the all-knowing will be brought to perfection.** To make just this clear he says, **What do you think, Ananda, is the Tathagata your teacher?** and so on.

Thus we fully understand all eight subjects [in the *Ornament*]*—*from the knowledge of all aspects up to the Dharma Body and its work*—*to be looking after beings who delight in a detailed brief explanation.

Alternatively, [the Perfection of Wisdom is systematized as six subjects]: First, the three all-knowledges (the knowledge of all aspects and so on) standing as the target are the “mark.” Then, [Bodhisattvas] practice (*prayuj*) full awakening to all aspects in order to cultivate the three all-knowledges so it is the “practice” (*prayoga*) of all-knowledge. Then, because culmination clear realization is the limit [practice] can go to through repeated familiarization it is the stage where [the practice] of all-knowledge is at its “limit.” Then, to ascertain the reality (*vastu*) [Bodhisattvas] have realized, serial clear realization brings the topics they have meditated on in brief and in detail into perfect alignment (*praguṇī-kṛ*) [so they can run through them smoothly], so it is the “stages” stage of the [practice of the] three all-knowledges. Then, because [Bodhisattvas still] have not obtained the special quality, single instant full awakening is the “perfection” stage of the three all-knowledges. And then, because the Dharma Body results from it, [992] it, with its work, is the “maturation.”

So, out of affection for beings who delight in a middle-sized brief explanation [Maitreya] has to give an explanation, as earlier, of this *Mother of Victors* that summarizes the topic in six divisions. Thus he says,

There is also another summary into six topics: mark, its practice, its limit, its stages, its perfection, and its maturation. [Ornament 9.1]

Alternatively, [the Perfection of Wisdom is systematized as three subjects]: First, “the three” all-knowledges (the knowledge of all aspects and so on) are the “object” because they are the range of the operation [of the practice]. And how [do Bodhisattvas] practice [them]? Right after that [Maitreya says], “the four” clear realizations (full awakening to all aspects and so on) in the form of “the cause” [of the three all-knowledges] are the “practice.” And what is the result of the practice of such an object? [He] then [says], “the result Dharma Body” with its “work” is “the result”

So, out of consideration for beings who delight in a brief brief explanation [Maitreya] has to give an explanation, as earlier, of *Her Ladyship* that summarizes in three topics. Thus he says,

There is another summary into three topics: three objects [the three knowledges], four practices that are the cause, and the result Dharma Body [with its] work. [Ornament 9.2]

[Finally, *Eight Thousand* 529 says], **Thus spoke** (*avocat*) **the Lord** and so on. Based on the axiom, “merely from being in the presence of that person, the teaching issues forth even from the walls and so on like a wish-fulfilling gem,”<sup>128</sup> **the Lord, enraptured** pleased, **spoke** said (*uktavat*) this entire *Perfection of Wisdom Sūtra* jewel that has just been proclaimed, because fortunate persons to be trained really believed him to be the Teacher. And even if others such as Subhūti say certain parts, there is no fault [in saying the

Lord spoke the entire *Sūtra*] because the Lord is in charge of it. **And those Bodhisattvas, headed by Maitreya**, “enraptured” (because you connect [the word *ātta-manāḥ* with them] by changing the case ending [from singular to plural]) **delighted** (*abhyānandan*) **in the Lords teaching**. Put it together like that. **And the Venerable Subhūti**. Each later is based on each former so the “and” is in a cumulative sense; therefore, he too is “enraptured” (changing the case ending [back from plural to singular]) and “delighted” [plural, even though *Subhūtiḥ* is singular] “in the Lords teaching.” Put it together like that. **And the Venerable Śāriputra, [and the Venerable Ananda, and Śakra, Chief of Gods]** and so on. Construe each [993] in the same way. Because [the Lord] was there with gods, humans, asuras, and gandharvas it says, **and the entire world with its Gods, men, Asuras, and Gandharvas**. Qualm: But what about other world-beings besides them, there with them? Let me explain. There is no fault, because he has phrased it thus based on the difference between a group and those in the group, [i.e., because, by talking about a group, the *Sūtra* necessarily refers to all members in the group]. There are, therefore, many others there as well—kinnaras, mahoragas, garuḍas and so on—so there is no room for argument. They all, from listening to the true Dharma, receive benefit for themselves and benefit for others greater than any other. And with a surpassing joy, because there is good reason for joy, they **delighted** were delighted (*nanditavant*) **in the teaching**, [shouting out], “Well said, O Lord! O supreme Dharma master and embodiment of compassion! You have spoken eloquently!” and so on.

The thirty-second, Entrusting Chapter, of the *Light for the Ornament for Clear Realizations: A Commentary on the Perfection of Wisdom*



Guides versed in brief composition and so on, at ease with all [the Buddha's] statements, have thus made the entire path for the realization of topics to do with the truly real perfectly clear, so this book is, again, simply about the special feature you have to know in the Perfection of Wisdom philosophy.

Through the power of those well-intentioned and generous souls who follow the view of Ārya Asaṅga, and also through the power of my very learned and knowledgable guru Vairocana Bhadra, this Bhadra called "Hari" got a little spark of intelligence and has, with devotion, composed this noble and sacred [commentary] in which the topics are totally clear.

These embodied bases of rebirth, with minds sunk in the mud of the ocean of saṃsāra, arise, [994] on the covering level, from knowledge devoid of the reasoning that discriminates real from unreal. From the wholesome seed I have gained by having composed this treatise on the *Mother* [of *Victors*] may they all gain, with certainty, the three bodies that are totally perfect.

There is no way this *Mother* [of *Victors*] laid bare by the Buddhas and their offspring is fully intact, or that I can describe what lies beyond the ken and words of brilliant minds. But I did this thinking, "May I not be even more obtuse in all my future lives," so the learned should not ignore it.

Those whose hearts are pierced by arrows of envy and who listen motivated by the force of false pride cannot make a presentation in front of the wise. Good and bad people are as different and far apart as the heavens and the earth, so I am not even slightly pursuing an agenda directed against those types.

I have written my fine word-glosses (*pañjikā*) that throw light on the truly real while living in this excellent, glorious, Trikuṭaka monastery, proclaimed on earth for its mass of virtue and fame and for the learned persons who adorn it.

It is a mine of all good qualities, seat of discrimination, and with all the prerequisites for happiness because of the support of its Patron, the supremely affluent, glorious, spiritually inclined Karuṇā-deva (“God of Compassion”) Dharmapāla, born a soldier king and so on in the royal line, capable of systematically destroying the seats [of kings] (*pīṭha*) like the forehead of an enraged elephant, and endowed with riches because of the force of his habit of merit-making and from the force of his effort.

This *Commentary on the Perfection of Wisdom* sprung from the wholesome, a light for illuminating that *Ornament of the Clear Realization* is finished.

Stupid or wise, if you suspect something has been left out or added to this book, know the measure of its authenticity (*pariccheda*) is this *Mother [of Victors]*.

[995] This *Commentary on Her Ladyship, the Noble Perfection of Wisdom in Eight Thousand Lines* composed by the Master Haribhadra is finished.

## Notes

1. Conze renders this, “His pride will go on increasing, will become quite firm and rigid. That pride, arrogance, hauteur, conceit keeps him away from all-knowledge.” Hari’s glosses follow AK:5.10.

2. W’s edition of the Aṣṭa has four: *na seviṣyate na bhājiṣyate na paryupāsiṣyate na pariprokṣyati* [emend to *pariprekṣyati*?].

3. Conze abbreviates this to, “And Mara will confirm him in this view.”

4. Conze translates: “He is surely beset by Mara, unlike those other Bodhisattvas (who could be his good friends)”; D Brgyad stong:Ka212b1 translates, “Other Bodhisattvas should know he is, alas, beset by Māra.”

5. Brgyad stong:Ka213a7 *sbyang shing dul bar gyur nas zhes bya ba ni sdig pa gshags pas*.

6. Rgyan snang:Cha279a2 *sor chud* “restoration.” The “basis” (*āśraya*) is the Three Jewels. Hari’s explanation is based on the four parts (*āśraya*, *lajjā*, *pratyāpatti*, and *pratipakṣa*) of a confession known from the exegesis of the *Tri-skandha-dharma-sūtra*. There is a lacuna in D.

7. Cp. W:575.

8. Tsongkhapa says “in Sūtra and Vinaya texts”; W cites the *Divyāvadāna*.

9. Perhaps “needle and prick his conscience” is the meaning.

10. This terminology is used at W:63-64.

11. MSA:16.2-8.

12. Does *pada-paramatva* mean “take his words very seriously”?

13. The literal translation of *apratipudgala* (“matchless”) is, “nobody else can gainsay it,” and of *anupama* (“without a like”) “without an example.” Rgyan snang:Cha282a5 has “because of being the teacher with the three valid cognitions.”



14. Emend W *samādāyaka* to *samādāpaka*.
15. Brgyad stong:Ka222b6 has *ye shes chen po*.
16. This translation follows Brgyad stong:Ka227b5 that renders *utsada* by *zhig par 'gyur*; Conze renders it "overcrowded."
17. *adhiṣṭhāsyati . . . evam pravṛttā adhyākrāntāḥ* is rendered *sems pa de dag sbyin gyis slob*s. Conze renders this: "still more determined, and thinks: 'With this kind of start those Bodhisattvas will soon be smothered.'"
18. W has *duḥkha* in place of *yuddha*.
19. Tib renders *prahāra* by *ngan du brjod pa la sogs pa*. Taken with the former, it must mean, "they call them out to fight, and then they definitely come to blows."
20. Tib is perhaps better than the original: "Having in mind that you can escape all karma, [i.e., the results of all earlier actions] because antidotes that counteract them exist." "Counteracting" renders W's *sampratikarmika*. It should be *sa-pratikarmika* glossing *sa-niḥsaravaṇa* that the Tib translates by the same words.
21. *saṃrambha? kun tu rnam par 'khrugs pa*.
22. Conze leaves the repetition out.
23. W has *kurpara?* I have rendered it "ankle" to try to make sense of the gloss. Tib has "calf [muscles] that don't match."
24. Brgyad stong:Ka233a3 *tha ba dang ldan pa'i sems* renders *khila-sahagatam cittam*; *khila* "an uncultivated gap between fertile fields." Is *tha ba* "implacability?"
25. Something seems to have dropped out of the Sanskrit mss. of the Aṣṭa and the Ālokā at this point. I have supplied it based on Rgyan snang and Ārya's explanation. Probably the copyist of the Aṣṭa missed out a final line about having no thought of all dharmas; then, perhaps, the editors of the Ālokā just went from *ity-ādi* after the citation from twelve, onto where it picks up after thirteen, in an effort to make sense of it.
26. Conze's "imply" for *pratilambha* ("reach each") is very plausible.
27. Alternative translation: "train with all beings foremost" "because [they train] taking merit foremost."
28. Reaching the accomplishment of a Buddha does not fit with Hari's gloss.

29. Conze has omitted the repetition here and in the following response of Śakra as well.

30. Tib says, “because of the force of stopping the conceptualization of a basis to be forsaken is the idea”; W has, “‘do not displease them’ in respect of a basis to be forsaken. Because of the force of stopping the object-conceptualization is the idea.”

31. Probably Hari’s edition actually repeated the words.

32. Cited earlier W:45.

33. MMK:13.8.

34. Brgyad stong:Ka238b1 takes *vivekena viviktam* as the subject, “[A mind] isolated from isolation does not know full enlightenment, and yet a Bodhisattva knows full enlightenment.” Conze seems to read *anāgamyā* and renders this “and that he cannot know it without resorting to it.”

35. Conze’s rendering of the *Sūtra* is a little convoluted. It is simply saying that when you look at yourself as a reflected object in a mirror, or on the surface of clear water, you do not see yourself as near, relative to the reflected object.

36. Tib says, “‘the core’ is empty and as such cannot be grasped so it is ‘not a core.’”

37. W’s *vikalpatvena* is probably a misprint for *vikalatvena* (bral Rgyan snang:C Cha247a7; D Cha293a6).

38. “Because of being fixated” renders *sopalambhatvena*.

39. Brgyad stong:Ka242a4 renders *anugrṇṇanti* by *phan* ‘dogs. Rgyan snang:Cha294a3 adds the literal translation *rjes su ’dzin pa* to Hari’s explanation.

40. A few words including *viharann evaṃ carann* have dropped out of W:853.1-2 (cp. W:853.14) as at Brgyad stong:Ka243a1 *rigs kyi bu khyod* [*da* change to *de*] *ltar gnas de nyid kyi gnas shing de ltar spyod na*.

41. This follows W. Tib has, “with this he says the conceptualization that determines the path is not present.”

42. Rgyan snang:D Cha297a1. W’s *dharmatā* does not make good sense.

43. Literally, “Could something be a conceptualization of grasped-object and not a conceptualization of a grasper-subject?”

44. Cf. Pensa:70.

45. This follows W. Tib has, “[The relationship between] just lineage and the non-conceptualization of [Hīnayāna] lineage is *pūrva-pādaka*, [i.e., produced by the former, in the sense that lineage is related to the non-conceptualization of lineage as what is there prior to it].”

46. I have speculated about the meaning of the two compounds words *pūrva-* and *paścāt-pādaka* in a note to the corresponding section in Ārya’s *Commentary*.

47. Cf. AK:3.90 ff.

48. Conze abbreviates this: “And that holds good of all the Tathagatas, whether past, future or present.”

49. At *Large Sutra* 449, Conze renders this “the incidence of a single moment.” Ārya has *nimeṣa* in place of Hari’s *muhūrta*.

50. AK:3.88-89.

51. Dharmakīrti makes this statement in his *Pramāṇa-vārttika*.

52. Cp. *Brgyad stong*:D Ka253b2. Conze’s “attribute” is, more literally, “think you can apprehend”; he renders the next line “limits, exhaustion, and bounds are absent in perfect wisdom.”

53. This seems capable of two interpretations: first that there is a measureable size to the text, and second, that the text itself stands as a measure, i.e., has authority.

54. Rgyan snang D and N both have *ma skyes pa’i ngo bo yin pa’i phyir*. This seems to be a copyist’s mistake that has been taken over into the canon.

55. Conze incorporates Hari’s remark into his translation of the *Sūtra* at this point without parentheses.

56. Tib *rgyal po*. This perhaps makes sense of Edgerton’s *gajakarṇa* as a word for impermanence.

57. Hari is citing Ārya who has *asya* in place of Hari’s *tasya*. I have rendered them both “they.”

58. See note to the corresponding section in Ārya’s *Commentary*.

59. Rgyan snang:D Cha 307a has *’byung ba ’gags pa nyid kyis?*

60. Conze has, “Because he does not desist from his discontent.”

61. Rgyan snang D and N have *chags pa dang ma chags pa dang*



*bral bas chos thams cad la thams cad kyi rang bzhin?*

62. Here *uddeśa* is both “exposition” and “motivating aim”; *vastu* “basis” and “what actually stands there”; *samuddeśa* is the “motivating aim.”

63. On *sarvābhisāreṇa* see note to the corresponding section in Ārya’s *Commentary*.

64. W *bhāṣa*; Rgyan snang:D Cha313b2 *snang (bhāsa)* “apparent meanings.”

65. I have rendered the same words at W:20 into English as, “having attained the culmination clear realization, [Bodhisattvas] take each of the topics that they have realized separately and together, individually, and meditate in order to make them stable.”

66. W adds, “because the set of four perfections is included in the perfection of wisdom.”

67. Cf. W:20.

68. A word for word translation is: “One being (*bhāva*) has the own-being of all beings, and all beings have the own-being of one being. Those who see one being in true reality see all beings in true reality.”

69. This translation was aided by Makransky 1997:218-225.

70. Dharmamitra’s Tshig gsal:Nya99b4 says the knowledge of paths is similarly an appearance manifested by the Buddha to benefit Mahāyāna trainees. To explain the words “and so on,” Tshig gsal glosses the word “before,” saying “the good qualities of the Listener’s path of seeing, and the good qualities of the Pratyekabuddha’s teaching of Dharma without words and so on are also in a Buddha’s mind-stream.”

71. Dharmamitra’s Tshig gsal:Nya100a6 says this is the view of “Jñāna-garbha, etc.,” and the response is Hari’s presentation of the view of Vairocana-bhadra.

72. I have translated this same statement found earlier (W 20.28) slightly differently. Whatever the complexities of the competing explanations of the Buddha Bodies, here, at least, it is clear that for Hari, Ārya’s explanation is too nihilistic because it does not leave a mind-stuff that is the necessary material to account for the causal efficiency in the path that leads to enlightenment.

73. This is made clear by Dharmamitra's Tshig gsal:Nya101a2 with the emendation *smos pa ni* to *ma smos pa ni*.

74. See note to the corresponding section in Ārya's *Commentary*.

75. Hari is largely reproducing the wording, if not the actual case endings, found in longer versions of the *Sūtra*, so I have retained Conze's translations, where appropriate, without highlighting them in order to reduce clutter. To view the correspondences see the corresponding section in Ārya's *Commentary*, and *Large Sutra* 533-534 (pp. 583-587), and its Appendix II.

76. This follows D. W has *mkhas (kuśala)* in place of *kuśala-mūla* "because their skill is outstanding."

77. On this meaning see Edgerton's entry on *pradakṣiṇa-grāhi[n]*. Rgyan snang: *mthun bar zab pa nyid*; AAVart: *mthun bar mdzad pa nyid*; Don gsal: *mthun bar 'dzin par gyur pa nyid*.

78. Rgyan snang D has *yon tan 'thad pa mang po mnga' ba nyid kyis* "because they have many possible good qualities."

79. So both W and Rgyan snang D. Brgyad stong has "their ear-lobes are long (*āyata*) and full (*pīna*), because they possess the Dharma which is extensive (*āyata*) and full of meaning." This fits the context better.

80. *aparimlāna, legs par 'byes pa?*

81. This is notable for what Hari leaves out from Ārya.

82. This is based on the *Madhyānta-vibhāga*, but it is so similar to *Bhāvanā-krama* 1 it perhaps suggests, again, that both Kamalaśīla and Hari heard it from the same teacher.

83. MSA:18.79.

84. Hari gives eight reasons for repetition on page 202 and explains the examples on page 431.

85. This follows Mak's translation (2009:12); Conze understands this differently.

86. Mak nicely takes *ṛddhā* as magical, "supernatural" and *antardhāna* as disappearing. This goes nicely with the *sphīta* as the opposite of that, i.e., expanding into fullness out of a state of magical disappearance. Still, *dhāna* appears to be related to *dhana*, and outer, here is understood as the opposite of *antar*, so the translation follows the Tib and Conze.

87. Conze translates: “Their well-founded (*pramāṇavat*) copings slope down (*upodgata*, but Tib *mtho zhing* does not support this) to the river Jambu.” *koḍaka-śīrṣa* is probably from *koṭa* (a fort). It is unlikely that the writer had in mind a crenelated wall of the more modern variety, rather an earthen rampart with further mounds, almost flower-pot like structures, at intervals. After all, he has just said there is no danger of attacks.

88. Conze translates the locative with “near,” which is possible, in the sense “given that there is the house, then . . .”

89. Conze has translated exactly: “each pond has eight stairs to it,” and below, “plantain trees grow in between the steps,” but even if you make the edifice absolutely gigantic it just does not seem to make sense. Tib takes *sopāna-phalaka* first, literally, as step, but in its second occurrence as *skas*, just a stairway, which makes better sense. It must mean the trees grow in the ground between the step-ways that are located in the cardinal and intermediate directions around each of the pools, but I cannot see how the Sanskrit gives that.

90. This verse is widely cited, in Tantric works in particular.

91. The Tib makes each leg of the base different: gold, silver, vaidurya, and crystal.

92. The *citra* (*rna tshogs pa*) here seems to be akin to the usage in *citrīkārānugata* above, a Sanskritization of some form of *citta*. G. Schopen has some helpful comments on these passages but I do not have his many articles at hand.

93. These are from the compendium of definitions of *śraddhā* in the *Abhidharmasamuccaya*.

94. Mak’s translation is helpful here.

95. Earlier at W:64, the word *paṭhyate* does not appear as part of the citation, and I have followed that reading here. The reading of W here, with the *iti* after *paṭhyate*, means the Bodhisattva with those qualities, “recites [the *sūtra*].”

96. Vasubandhu in his comments on AK:3.95-96. He cites the following passage from a *sūtra* but does not name it.

97. Tib *dang ldan pa’i*.

98. So Tib and Mak, but *grahaṇa* may mean the “word” *tanmūla* is to show respect.



99. Tib understands an *avagraha* and translates, “because it would not be for the purpose of listening to Dharma.”

100. Alternatively, he means it stands as a topic in the story about the merchant’s daughter and so on.

101. He is using the terms with the meanings popularized by Dignāga and Dharmakīrti.

102. This “some say” holds the position that each of the eight statements, capped by “and the Tathāgata is X,” shows that it concerns the ultimate nature of a Buddha. I take the *na hi kulaputra* to be in reference to all eight.

103. Mak’s translation is helpful for understanding this. There is perhaps a slight problem with the text of the *Sūtra* as we have it. The argument is that repetition, without a reason and example in each case, is not proper. Here there are eight statements with a single example and no reason. The response is that a single reason for all the statements is fine because they are about one thing (emptiness). He does not need to spell out the reason because it is obvious from the example. Still, unless *dr̥ṣṭāntāḥ* is stretched into a bahuvrīhi (“those which have the example”) it is hard to make sense of the statement that many examples are appropriate.

104. Here it seems to me the objective support is the fake water of the mirage. Mak takes it as the hot ground.

105. So the Tib. Alternatively, “because it is absolutely empty of the imaginary.”

106. Mak cites Kumārila’s *Śloka-vārttika nirālambana-vāda* 108-109ab. Hari is citing the verse from Śāntarakṣita’s *Madhyamakāloka*.

107. Mak identifies the citation from *Catuḥ-śataka* 25:11/286.

108. PV *pramāṇa-siddhi* 2.3.

109. Mak renders *vakulika* (*dril shing*) “shaped like a Vakula fruit.” I have translated the Tib, ‘*dril (ril ril)*, cp. ‘*dral (ral)*, etc.

110. The word *upavāṇi* (*rgyud*) is perhaps music (or “a note”) when you use something to make it.

111. Both W and D are a bit convoluted. I have understood *prekṣā-pūrva-karitā* from *kṛ* (*byed pa*); if you read *karitṛ* (‘*byed pa*?) it would mean, “there is nothing at all in the things [that come together to produce sight] that purposefully scatters them around

[with different capacities].” W *tat-prakṛteḥ* “because of their nature; D *de byed pa na* “because of what they do.”

112. In his *Hetu-mukha* (Main Points in Logic), cited by Dharmakīrti, in his *Sva-vṛtti* on *Pramāṇa-vārttika* (*svārthānumāna*) 1.18 (Gnoli 1960:13), and in his *Pramāṇa-viniścaya* (Steinkellner 2007:96). H. Krasser kindly conveyed this information to me. The context in Dharmakīrti is an argument advanced to a Buddhist based on an unshared belief in the existence of a soul.

113. Here Hari uses *hetu* to mean both “cause” (in an ontology) and “reason” (in a hermeneutics). I have translated it as cause. If it is taken as reason: In the example, “sound is impermanent because it is produced,” impermanence is the property of what is to be proved; produced is the property of the logical subject; and sound, with all its properties, qualified specifically by the property of production (known to and accepted by the interlocutor), is the property of the reason.

114. I have not translated *sva-bhāva* as a separate term here, because modern English usage, on account of the influence of the Aristotelian intellectual tradition, generally presupposes essential natures (if you say “a cause” you mean, in English, in its essential nature a cause), and, for practical reasons, because it would make the sentence very hard to read. Literally this reads: “A result own-being has special features because of the special features in the cause own-being; that is how it operates, because special features of the own-beings [in a unified result like direct visual perception] devoid of the operation of cause and effect do not come together [in the unified result].

115. This seems the most likely meaning of *-svātmavat*. Alternatively, Hari may mean, “just as they are what they are.”

116. Literally, “the arising together (*samutpatti*) of the own-being (*sva-bhāva*) of the result.”

117. This follows W. Tib *rtogs pa'i sbyar ba'i* “connected to ideas,” “from the practice of ideas.”

118. At this point, the language Hari is putting in the mouth of his opponent resembles Yogācāra three *sva-bhāva* terminology.

119. *ekasmāt cakṣuṣo 'bhinnatvāt* “being one and being a non-variety.”

120. For readability, I have not given the following literal translation: “As a cause produced, from its own cause, with the own-being of the producer of one [result].”

121. I have not fully grasped the position Hari is refuting here.

122. This is at the end of the *Vyākhyā-yukti*’s first chapter, but it does not identify the citation, perhaps from the *Kāśyapa-parivarta*?

123. I understand *na me duḥkha-śīlatā* to refer to a non-Mahāyāna, nirvāṇa-oriented conduct. Mak, perhaps following the Chinese, renders this “I am [not] difficult by nature,” perhaps a different way of saying the same thing.

124. Mak renders *na . . . tarkayāmi tavāntikāt* “I speculate that in your proximity the trainees cannot know me, nor are they respectful.”

125. D *las*.

126. Cp. AK:3.93 and its commentaries. I have formatted this based on the same passages found in the *Samskṛtāsamskṛta-viniścaya* (‘*Dus byas dang ’dus ma byas rnam par nges pa*:Nyo 6b-256a), Nyo138a5-138b2. There the first extract is followed by *zhes mdo sde la sogs pa las so* (in *Muni-matālaṃkāra* just *mdo las so*). It then continues *kha cig na re byang chub sems dpa’i theg pa nyid gsum du chos mthun pa las bskal pa grangs med gsum gyis sangs rgyas nyid thob ste / yang don dam par ni ma yin no zhes zer ro*.

127. The order of sentences in the commentary does not follow a logical order here.

128. I have not identified the origin of this *śloka* that Kumārila cites with derision in his *Śloka-vārttika*. There is a similar version in Śānta-rakṣita’s *Tattvasaṃgraha*:3241.



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## ERRATA

### *Light*

(page and line numbers from Wogihara's edition)

100.22 are not made up out of any dharma *to* do not turn to any dharma

454.5-6 obscuration to magical creation *to* obscuration to mental creation

454.7-8 focus on the pleasant [form] deliverance *to* focus on the pleasant door of deliverance

454.21-22 The four uninterrupted path aspects that are marked by the systematization of cankers and separation *to* The four uninterrupted path aspects that are marked by systematization in terms of the four truths and separation from cankers

460.17-18 questioned them asked them about the particular characteristics (*sva-rūpa*) of topics to resolve uncertainty about them. *to* questioned them (*paripṛṣṭha*, *paripraśnīkṛta*) asked them about the particular characteristics (*sva-rūpa*) of topics to resolve uncertainty, and inquired about the reasons.

460.19 their duties by honoring Tathāgatas *to* their duties by physically honoring Tathāgatas

477.7-9 Delete: In that it permits coursing in the perfection of wisdom when there is no sight of the growth and diminution of forms, etc., it sets forth this practice.

499.5 What faults *to* Furthermore, what faults

569.4-5 [Bodhisattvas] have to know the distinctive feature shared in general by [practices] comprehended through the knowledge



mark aspect, *to* [Bodhisattvas] have to know the distinctive feature of [practices] comprehended through the knowledge mark aspect that is shared in general,

569.6-8 the sixteen forbearances and knowledges of dharma, and the subsequent knowledges “with the truths” of suffering and so on as their object, that are knowledge marks *to* the sixteen forbearances and knowledges of dharma, and the subsequent knowledge instants “with the truths” of suffering and so on as their object, that are distinctive feature marks

693.3 that is an object others can see *to* that is an object that gives others confidence

693.5-6 realization because it is always governed *to* realization unless it is governed

860.23-24 representation that is a single instant in the form of a grasped-object *to* representation that is a single instant in the form of a grasper-subject

895.6-14 Let this be saying the following: Bodhisattvas have to eliminate these following nine types of the first object conceptualization governed by the side of entering during the preparation stage of the path of meditation: the conviction (*iti*) “Like an illusion I have to enter into a brief explanation of dharmas . . . and into the path of meditation (that causes habituation to the absence of an own-being).”

887.11-18 Qualm: They have previously eliminated such conceptualizations so why teach that they eliminate them at this stage where the realization is at the limit of excellence? There is no fault. Earlier masters say, “*The Noble Unravelling of the Thought Sūtra* (*Samdhinirmocana Sūtra*) says,

[Bodhisattvas] eliminate the two great delusions that prevent them entering into the subtle secret and prevent the great direct knowledges, and their seeds, on the tenth level.

[Maitreya], therefore, is establishing that [Bodhisattvas] at the stage of the culmination clear realization that has penetrated the tenth level, definitively eliminate the four such object and subject

conceptualizations that have that aforementioned delusion and its seeds as their cause, with a realization that has reached the limit of excellence and cuts them off. Elsewhere the elimination is a temporary one.

899.21 because a materially existing being is not tenable, *to* because a materially existing being is not produced

902.4 because they do not comprehend the knowledge of all aspects *to* because they do not comprehend all aspects

921.9 minor sign *to* sex organ

### ***Ornament***

4.14-17 and also, other than those, knowledge of the suchness aspect [of those thoughts], *to* and besides that, a knowledge of the suchness aspect of those [thoughts],

4.29-31 antagonistic, unobstructed, trackless *to* antagonistic, unobstructed, this is trackless

4.35-37 four truths *to* truths

4.32 They assert in this awakening to all aspects that the wholesome [root that grows into] the perfect achievement of giving and so on, without making it into a sign, is the aid to liberation.

5.32 have as an object a nominal being, *to* have as an object a nominal being and its cause,

8.7 Listener conflict-free view stops cankers in humans in towns and so on, but a Victor's is for cutting the stream of their cankers.

8.23c minor sign *to* sex organ

### ***Ārya's Commentary***

(page and line numbers from English translation vol. 4)

p. 68, replace lines 11-15 with:

The *dharma-kāya* (“Dharma Body”) is the *dharmatā-kāya* (“True Nature of Dharmas Body”) with the abstract noun ending [-tā] elided. Otherwise, because the body, [i.e., collection] of the [Buddha]-dharmas is the “Dharma Body,” [the term as used by Maitreya in 8.2-6 taken literally] comes to negate the Own-being Body [in 8.1], and, because [body] means performance as well, there would be the fault that [the Own-being Body] is a conditioned phenomenon. There you should know those [dharmas without outflows in *Ornament* 8.2-6] “They say the [Dharma] Body . . .” are figurative, indicating the earlier presentation [or establishment of those dharmas during the learning stages].

p. 75, line 8 insert:

Through the power of complete immersion in water you dive into the earth and surface from it, perfect the magical creation of rivers and oceans where there are arrangements of earth, mountains and so on.

p. 77, change lines 16-20 to:

Therefore Listeners in towns and so on do not want to see the being whose cankers they want to stop, but the Lords, the Buddhas, absolutely want to see them, [with the thought], “May the mind-stream of one with me in mind not become defiled.”

p. 92, line 11: minor sign *to* sex organ

p. 98, change line 3-4 to:

How many types of work [are done] by the Dharma Body?



# ABHISAMAYĀLAMKĀRA WITH VRTTI AND ĀLOKĀ

VRTTI BY ĀRYA VIMUKTISENA  
ĀLOKĀ BY HARIBHADRA

*English Translation by Gareth Sparham*

Maitreya's Abhisamayālamkāra is the most widely studied book in Tibet, where it was brought from India many centuries ago. It is used in all the monasteries to teach the path to Buddhahood, in accordance with the Perfection of Wisdom Sūtras. It teaches this in outline form, so it requires a commentary to be understood. The oldest extant commentary is Ārya Vimuktisena's Vṛtti. Haribhadra, the most influential Indian commentator, drew upon this to write his Ālokā. Virtually all of the many famous Tibetan teachers who wrote their own commentaries on the Abhisamayālamkāra relied on Haribhadra as their primary source.